GROVND OF THE MARIN

CATHOLIKE AND

ROMAN RELIGION BRID IN THE WORD UNIVERSITY OF GOD.

With the Antiquity and Continuance wars throughout all Kingdomes and Ages.

COLLECTED

Out of divers Conferences, Discourses, and Disputes, which M. Patricke Anderson of the Society of I E svs, had at severall tymes, with fundry Bishops and Ministers of Scotland, at his last imprisonment in Edenburgh, for the Catholike Faith, in the yeares of our Lord 1620. and 1621 .

> Sent unto an Honourable Personage, by the Compyler, and Prisoner himselfe.

The first Part, or Introduction.

Philip. 1. Verf. 12. 6 13.

And I will have you know, Brethren, that the thinges about me, are come to the more furtherance of the Ghospell: fo that my bandes were made manifest in all the Court &c.

Permissu Superiorum, Anno M. DC. XXIII.

GROVIND

OF THE ...

CATHOLIKE AND

ROMAN RELIGION, ORID.

IN THE WORD.

With the Antiquity and Continuance that of throughout all Lingdomes and Aget.

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Permissuperiorum, Anno M. DC. XXIII.

THE TO THE OUT OUR SOUNDERS

RIGHT HONORABLE

REVEREND, VVISE,

AND GRAVE LORDS Dogni

of his Maiesties priny Counsell of Scotland

Any & just are the confideratios (Noble, Graue, Wife, and Learned) which have induced me to dedicate their Works of M. Patrick Anderson to your Lordships. First because one of his Disputes (which was an happy dispute for me, & diuers others) was made before some of your Honours. Secondly because the order & methode which he hath kept in thele Works, is every day practiled in your lestiohoule of Scotlad, for in Law-mattens you give place in your lestio house to the Confession of the party. And truly the parties owne acknowledgment of his offence is a sufficient proof amongst all Nations. Heere your Lordthips shal see in like maner how the very Protestants the lelues auow, that in the Catholike Roman Church & Religion, Saluation vadoubtedly is to be found 2. If you make great accopt of faithfull & honest witnesse; in proofe of maters in Law, you that! find like wyle alledged famile

fully in the first, second, third, fourth, & insuing Ages the ancient and holy Fathers, every one in his owne Age & Century giving ful and cleer testimony for vs Catholike) Jug. against the Ministry; which holy Fathers did not fortee . herf. In- ny debats amongst vs; (a) Nor yes were angry neither at you, nor at vs (layth S. Augustine:) What they have found in the um & I. Church, that they have beld; they have raught that o b they cap . 17. bane learned; & What they have receased from their Firfathers shey have delinered so ws their posterity . 3. If Priority of poffession be of any regard (as questionles it is) among you, it is heer plentifully set down, that we Catholiks are first in possession ; & that it is bur a few yeares since we Catholiks of these three Kingdome were thrust out, by the Ministers, of our former rightfull, and so long continued possession of fifteen hundreth yeares; and condemned by those who had no power, authority, nor commission to accuse or condemne vs; not so much as having our acculers before vs, nor place to defend vs .4. If Prescription bea matter of great Importance in proofe amongst you, you thal then heere find our Catholike Religio, for which we now suffer in Scotland, England, & Ireland, deduced fro the tyme of the Apostles, from Age to Age, to these our very dayes, gining in further proof that the Protestant & Puritan Ministers, who (against all Law having bereft vs of our prescription & possession) have been condemned in all Ages, by the Church of God then apparent, as manifest Heretiques, in the persons of the Arians, Pelagians, Nouatians, Waldenses, Albigenses &c. 5. If cotinual clayme be a sufficiciét way amongst you to preserue right & title, it is more then cuidet that our Catholike Paftours haue beene enermore waking to preferue our right, and Religion, as the Prophet fortold thus: () From thy welles O Hierusalem have I fet vatch men, all the day & all the night

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for ever shey shall not be filens. But your Protostant Church hath (to the contrary) been fo farre from performing the like, that it hath been innifible, latent, and vnknowne to the world the space of fifteen hudreth yeares pe Gods one (c) to be Church (fayth M. Napper) most certainly about fo long las Tresife sens and invisible 6. If whethe letter of the law being foud ponth in fame cases doubtful, ought (coforme to your coustome in Scotlad)to be interpreted according to the anje werable praffife of ensuing symes, you shall in like maner find heer the doubtfull letter of the Scriptur, and obscure layings of the Fathers made plaine on our part, by the answerable practife of all fucceding tymes & ages. 7. If the judgment and refolution of most Ancient & wyfe Indges and Prefidents given in former ages in your countrey, be authentical or of credit in your Sessionhouse; heer then you shall see the grave and wholfome Iudgments given for vs Catholiks by the most famous, learned and holy Judges & Presidets of all Kingdoms & Ages for thefe 1500. yeares, codening the Puritan, & the Protestat Ministry of manifest Herely and Errour, in the persons of Aerius, Vigilantius, Nonarus & fuch other Heretiks. Finally, if the Ministers would free théselues (cotrary to all Law) from all these precedés proofes and ludgments, appealing to the only written Law, & to the expresse word of God (as they do, & mustneeds do.) first it is easie to be seen by the ensuing Treatifes; That all the Ministers togeather shall not or cannot shew, no not one debatable point of their Religion, to be conteyned in the expresse word .2. They shall not be able to improve any debatable point of our Religion as being against the expresse word. 3. It is shewed that they have fallified and corrupted the word of God miferably & ignoratly, making it therby not the word of God, but their owne word, & invention.

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By alwhich is appeareth sufficietly, that our Cetholik Baith & Religion for the which now prolensly we fuffe Perfecution in Scotland) is that felfeleme Religion, and Easthurherunte our Scotish Nation was, about fourteen hundreth yeares fince, confessedly first converted: That religion also which even then so longe fince, and now is professed throughout the Christian world: That Religion allo, which was then confirmed to va , and other Nations from heaven with the testimony of vadoubted miracles : That religion which hath founded your ancient Municipall Lawes, Courts of Judgement, erected & builded your most famous Churches of Elgene, of Murray, Glasco, Paslay, S. Giles in Edenburgh, Holyrood-house, the Chaunty of Rosse, and many others: That Religion finally which hath erected your Bishops Seas, Religious houles, and Abbayes, Colledges, Vniuerfities, and many other knowne Royall monuments of Piety, in your most Noble and ancient Kingdome of Scotland.

To the reading therfore of these inlining Parts & Treatises, I carnestly and humbly exhort your Lordships, emen by the infinit multitude of benefits which God hath bestowed upon yow, by the pretions Bloud of Christ who hath redeemed us all, by the teder care of your own saluation, and by whatsoener els is sacred and holy; to the which end I will continue my dayly prayers to God, and semaine alwaies, industry and saluation and holy; to the semaine alwaies, industry and saluation.

for a constant such a control their Religion, to be sident Religion, to be sident from the sollar of our Religion as being.

against the expression of a stress showed that they hade talfified and correspondence word of God misserably Eggnoratly, making a therby not the word of God, but them

owne word, it amenda.

annula of the enterestid from an freedo from of ed or sog em wond fied an annur of ed or sog em wond fied an annur one The Preface to the Christian Readers, distant an indicate an an annual enteresting of the enteresting o

T is , Christian Reader, the ancient and just complaint of our boly, & wife Forefathers, that Man of his weakened affect the knowledge of certaint for childish and fruitleffe thinges, & not to apply earneftly his mind to the Confideration of that Punctum unde pendet Aternitas hat wherupon eternall faluation relyeth, which is only the true Fayth Religion. The confideration of the subtill course of the seas, of the perequall motion of Planets, of the inestimable riches of the whole mate iall world is but beggery and mifery in respect of the diligent search nd confideration of the true Church & Religion . What Monarch had ues fuch Emballadours as are the five lenles of man! Or fuch Solicitors sare his delires for such Executioners as are his pathos for such a Lord teward of his house as is Reason for such a Secretary of State as his difretion for fuch a Treasurer as is his memory! or such a president or copander as is his Will! all which inviteth him to imploy what locuer be bath in earnest, grave, & wife Confideration, to find out the true religion on, out of the which there is nothing but evernall mifery & damestion.

Those Creature which want reason go towards their end, through a meere naturall Inclination, which is, as if they were moved by another & not by theselues, because they consider not the reason of their end . & that eyther to an end apprehended, as it hapneth in the case of beasts, or not apprehended, as it is with inspirate creatures, which want all kind

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of knowledge & Confideration among and an assume adoption a similar But man who is not a meere materiall creature as others are, but is pirituall & immortall, as he hath a more elenated & noble end; so also must he needs have a more noble means, for the reaching & arriving to

Since then Confideration in it telle is so noble & excellent athing in man, I have fet downe heer of fet purpole the meanes to attaying to the true Religion, & the Grounds therof by way of Confideration, For as in matters of great confequence & moment, Confideration (pecial); thould be imployed; the finding of the true Religion being a matter abone all others of moment and great confequence, I could not vie a fitter means de attivire fo noble artesfure, as is that, wherupon relyeth our eternall faluatio. To this end I have fet down in this first Part & Treatife twenty foure Confiderations, wherby it shalbe easy to the unpassionate & indifferent Reader, to find out, by the grace of God, the true Church and Of Religion :

Of the surpose I have omitted to require some Minister his bine words in my behalfe, his Paradoxes, V neruths, Impercinencyes, Panalogismes, Ignorance, Immodesty, Polly, & Scurrisity specifyed in a mile construed setter of his voworthy to be refuted, known well to such a best know me, not to be so much subject to such bitternes and insultation of speach, which was park victorial audiest, not intending to encounter him in the lik stile with maledistum pro maledisto, leaving that as heredicates and such a Register Minister of Scales Scal tary to fuch a Puritan Minister:my wordes shall still beleeme my felfe hal have modelty & truth for their characters, they shall offed no cha eares, and thall not proceed of any like blacke Hypocondrial humou, giving alwaice this, as a Caucat to fuch a Minister -- Capere vel noli nostra, vel ede sua

Yet if once againe I be ftirred up by fuch men to observe & keep leger salioni, let them thanke themselves, who, without any occasion offered do prouoke me against my nature & inclination paribus concurrere telis Yet in fuch a requytall I thall ever observe the admonition of the Comicke Ne quid nine, to foot rather too floet the too far at fuch rouers, knowing well fuch tharpnes in wordes to be the whetftone of diffention, by which mens myndes are foone moved but hardly reconciled; (a) 1. . withing alwayes that fuch a Minister should not have forgot that ruk de offic. of S. Ambrofe : (a) Veritatie (layth this Father) ea eft regula, ve mibil facias commendandi sui caufa, quo minor alim fiat , that is the rule of truth, 6, 14. that you do nothing in your own commendation, wherby another may

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The painted wordes of fuch men, their lyes & vneruthes ferue to no other end, then to make the simpler fort to swallow down more gredily their poyloned pills : of these thrids is the Net wonen, which catcheth fo many of the weaker people, much like as S. Hierome fayth of the web of spiders, that catcheth weak flyes, & by birds & beafts is broken afuder. The (b) Heretiks, faith be, weene a fpiders web, which is able to (b) Ep. easch little & light creatures, as flyes, gnats, or the like, but by others of more nd Cipro Brength w broken in peeces . The light & more fimple fort in the Church are deceased by their errors, whe as they canot feduce fuch as are fire in the truth of fayeb. Such Ministers are not comminced (faith (c) S. Bernard) by reasons, (c) for because they understand them not, nor amended by authorities, because they regard them not, not mooned by perfuations, because they are subserted : net Carica . rationibus conuincuntur, quia non intelligunt: nec auctoritatibus cotriguntur, quis non recipiunt : nec flectuntur fusfionibus, quis fubuerfi nt . But let vs come to the matter in hand , my felfe refting alwayes, the colored of the true Religion being a mortes and the

lies seement and comments and a Thy bumble fernant and a street of the street of

differn Reader, to find out, by the process Godythe true Contrate and

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GROVND OF THE CATHOLIKE AND ROMAN RELGION IN THE WORD

F G O D.

VVith the Antiquity & Continuance thereof throughout all Kingdomes & Ages.

The First Consideration

That true Fayth is absolutely necessary to saluation : and that it must be only one Fayth,



hath a true defire to pleafe God, and an earnest care to lauc his owne foule (which should be the chiefest desire, and care of enery good Christian.) he must resolue and settle himselfe in a sound beliefe of matters of fayth, holding it for a most assured

ground, That there is a fayth, which who focuer wanteth cannot please God, nor consequently be saued; according to the faying of S. Paul: (a) Without Fayth is is impossible to Place God. Which faying S. Augustine confirmeth: (b) It is cortagne (fayth he) that none can come to true bappines, except be Please God and that none can please God but by fayeb: for faith is the form. 13. foundation of all good thinger, fayth is the beginning of mans faluate

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I he Growna of the Catholike,

without faith some came come to the fellowship of the children of God: because without it neither in this world doth any ma obteine the grace of instification , neyther in the next world shall be poseffe eternall life.

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(c) Epbel. 4. V. S. (e) Irau . lib, s. c. 3.

This Fayth fo absolutly necessary, must only be one, as S. Paul faith: (c) There is but one Lord, one bapisfine, & one faith: Year (d'except robe one it is not fayeb. This fayth is that, (e) (d) Leo fer. which the Church fpread over the whole world, doth diligently keep, as du elling in one bouse, and doub believe mone like maner al points wie. Dom. of fay: b; as baning one foule, and one heart, and doth preache, and teach, and deliver by tradition thefethings after one manner, as poffelsing one mouth: for albeyt there be diners and different languages in the world, yet the vertue of tradition is the fame. By which wordes it is playne, not only that there is but one fayth, but also how it is sayd to be one: which might seeme not to be one condering there are fo many points, which we beleeue by our Faith, and so many severall men who haue in them this faith ; yet it ceafeth not to be one, because the whole Church belieueth those points in a like manner: neyther the boliefe of one man different from the beliefe of another; neyther the beliefe of the Catholikes of France, Spaine, Italy, Germany, Fladers, of the Indians, of Scotlad, England, & Ireland, differ many effential point of Religio. Contrary the Puritane Ministers excommunicate and

wholly condemne, the Protestant Ministers of Scotland, for receauing of the ceremonies of England. Heare the very words of the Puritane Ministers against Protestant Ministers : (f) The Protestant Ministers have imbraced that doctrine which is a botch-potch of Christ and Antichrist, of God and the diwell and fuch a Minister may inftly sufpett himfelfe to be a balting Neutrall , who feeketh northing but like a greedy dog to fill bis own paunche, a defperate and fortorne Atheift, of a curfed, vncircumcifed generation. Heare I pray thee (gentle reader) what the Puri-(e) Dange. tan Ministers say of the Protestants in general: (g) The Prorous pofice testants prescript forme of prayer and ferince is all full of corruption? ons lib. 2. is all the order of their fernice, there is no edification but configured Giby. p. 29 the word of God. They put no difference between truth and fallshood. betwirt Christ and Anticheist, between God and the dinell. Their

(1) Dangerous pofitions lib. a E.9. 6 13.

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Clergy are an Antichristian for mish rable, enemies of the Goffel, Beelfamous Minister in England enobleth the Protestant Mi- (h) Bernifters with thefe glorious titles: (h) Minifters of the Church of England are Agyptian Enchanters, limmes of the divell, Sicophanis, angells of bell. Now what the Protestants fay of the Puritan Ministers in M. John Caluin his person, is easie to be seen by two famous Protestants: the first Franciscus Stancarus who writeth thus : (i) Beware o Christian Reader, and chiefly all you Ministers, beware of Caluins bugges, specially of the Arricles of the Trinity, Incarnatio &c. for they contein impious doctrine, & Arris Blafthemies (k) Schluffelburge fayth worfe of the Puritan Ministers, if worse may be sayd. Whereby it is easie to be feene that there is no vnity of fayth amongst the Protestants & Puritans, yea in essentiall poynts of Religion, since the one condemneth the other forheribly a mo yas suched of

ologicaled nearing of it reffishers to berrie, and which by his Church sidenmab The second Confideration to dish ad 70.

as being a notable indust io Gods varity, & a great discho-That this one Fayth, must needes be infallible and entiere.

tellifyed by God, and commanded to be believed, other-His one Fayth, without which we cannot be faued, must be infallible and most certaine. This is cleare, because, Fayth is that Credit, or inward affent of mind, which we gine to that which God hath renealed vnto vs, by meanes of the preaching (a) Chryf. or seaching of the true Church. For as S. Chryfostome faith; (a) Hom. 12.10 It cannot be called fayth, vales a man be more certayne of those things ep. ad Hebs which are not seene, then of those things which are seene. And a- (b) Hom . gayne: (b) We cannot be deceased by Gods wordes, but our fenfe is 83.in Mat. enost easily deceased. Seeing then our Fayth is grounded on the world of God , renealed to vs by Jefus-Christour Lord, speaking by the mouth of the Church, as he fayth himselfe, (c) Luk.10 (c) He that beareth you, heareth me; we ought to recease the v. to. word of Fayth, preached by the true Church, not as the word of man; but as it is truly the word of God; and confequently we must accompete a thing most certayne & abfoludy intallible. Which doctrine should be well remarked as the only ground of true Religion, year the infallible way

nerd Minister of Worlop inhisbook of the Separiftes Schilme. pag. 71. (i) Pranci/cm Stacarus liben contra Calwin. w. 4. (k) Lib. 2. art.9.The.

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The Ground of the Casholike,

to disceme the true Religion from the false. The infallible liey therfore, which I require in true fayth is the highest degree of certainty, excluding not only actual & deliberate doubt (for vndeliberate doubt taketh not away fayth) but also possibility of deliberate doubt, or feare of being deceaued, which infallible affurance all faithful Christians have, fo long as they have fayth in mile o adol M ai molling

This infallible faith must be entiere, whole, and found in all points; neyther is it sufficient to believe stedfastly fome points, misbelieuing, or obstinatly not belieuing som other, or any one : because every point of doctrine, yea euery word that God hath reuealed, and by his Church proponed to vs to be believed, must under paine of damnation be believed : for (d) He that shall not believe, shall be condened. And S. John faith: (e) He that belieueth not, is already sudged. For not to belieue any one poynt whatloeuer, which God by reuealing of it testifieth to be true, and which by his Church he hath commanded vs to believe, must needs be damnable as being a notable iniury to Gods verity, & a great difobedience to his will. But all essential poynts of fayth are thus testifyed by God, and commanded to be believed, otherwifethey be not points of fayth, but opinion or fome otherkind of knowledge. Therefore all essentiall poynts of faith. vnder payne of damnation must be believed, I meane eyther expressy or implicitly, it being not necessary to vnderstand and know in particular every thing which we belieue. Tall to make the beauty of the beauty of the little

The third Confideration.

That there must be some meanes provided by Almighty God , by which all forts of men may learne this Fayth , which is necessary to faluation : & what conditions are requisite therto.

A S this one, infallible, and entiere fayth is necessary to Taluation in all forts of men, as well vulearned allear-(a) Times, ned : fo we must fay that Almighty God, (a) who would have all mento be faued, and to come to the knowledge of the truth, hath D. 40

(d) Matth. 2. D. 19 Mark, 16.

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And Roman Religion

prouided some Rule and meanes wherby enery man in all questions and doubts of fayth, may be infallibly instructed and taught what is to be holden for the true fayth; and that the only cause why any man misseth of the true saith, is eyther because he doth not seeke out, and find this rule and meanes, or having found it, he will not vieit, and in all. poynts fubmit himselfe to it, as the nature of divine fayth, and the duty of every Christian bindeth him to do. To this purpole fayth S. Augustine: (b) If Gods Promdence rule & go (b) Aug. merne humane matters, we may not despayre, but that there is a cersayne authority appointed by the fame God, vpon which staying our felues, as voon a fure step, we may be lifted vo to God : which lifting vp to God is first begun by true fayth: for the finding of which, God hath prouided a certayne authority and meanes, wherby men may come to the knowledge of the dinine myfteryes of fayth. ... Sommit 2 sitting v Langsb

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This rule and meanes to find out the truefayth necesfary to faluation, must have the propertyes following. i. It: must be certayne and infallible, for otherwise it cannot be a sufficient foundation wherevoon we should build out fayth, which is absolutly infallible. 2. It must be easy and playne to be knowen of all men, for if to any one fort it could not be knowen, or not certaynly knowen, it could not be to them a rule or meanes wherby they might direct : themselves to the certayne knowledge of the true fayth. 34 It must be vniuerfal, that it may not only make vs to know. certainly what is the true fayth in some points, but absolutly in all points of fayth. Otherwife it were not a sufficient meanes, wherby we might attayne to an entiere & whole fayth, which absolutly is necessary. 4. It must be continual, and never interrupted to the end of the world: for even as fayth, and the Church do alwaies endure and continue, for must also the ground of fayth, seeing that nothing can confift without this foundation and ground. 5. It must be vnchangeable, for otherwife truth would fomtymes periff; and there would arise some errour against fayth, seeing that nothing can endure and confift, except it have fufficient strem: for whill they underfreed anoiseband bas banons

The Ground of the Catholike,

provided force Rule and means whereby every man in all questions are more described to the fourth Confideration. The fourth confideration is a suggestion for the cruetayubrand that

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That the Scripture, or expresse written Word alone, cannot the ship Rule of Fayth.

Hat the expresse written Word alone is not the rule of our fayth, is euident, because it wanteth perpetuall duration and continuance. For it began first vnder the old Law in Moyfes time, fothat before Moyfes for the space of two thousand yeares, there was both true beleuers and a true Church, & yer the writte Word was not in like maner in the new Law which the Apostles began to wryte some yeares after they had receased the holy Ghoft. So as it is cleer, that the Christian faith doth not necessarily & wholy depend ypon the Scripture & written Word of God only. As for the English translated Bibles, they cannot be the only ground and rule of Faith. First, because they are not infallible, for neyther were they written in this language immediatly, neither were thetranslatours therof affisted by the holy Spirit infallibly: for the ministers themselves confesse, that in their translation they might erre being men. Sith therfore the translatours as being but men, may erre, how can a simple vnlearned man be infallibly fure that this particular translation which he hath, doth not erre?

Secondly, the English Bibles cannot be the rule of faith because they are obscure and hard to be understood, at least by unlearned men, who cannot read them; and therefore they cannot be a sufficient rule to instruct all men, in all points of fayth. For unlearned men must needs be faued, but they cannot be saued without an entiere and infallible faith, which they cannot have without some rule or meanes meet for their capacity to teach them the same, which rule in no wise can be the English Bibles, seeing they cannot read, much lesse understand the same. Yea the learnedst men cannot by only reading the Scriptures in whatsoever language be infallibly sure that they rightly understand them; for whilst they understand one way, perhaps they

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ought to underflood another way : and that which they understand plainly and litterally, ought perhaps to be vnderstood figuratively and mystically : and contrary, that which they understand figuratively, ought perhaps to be understood playnly and properly. Seeing then, that expofitions are divers, according to the divers opinions of men. how shall any man be fure, which is the right exposition, having nothing to affurehim, but his owne fenfe and reafon, which is vicertayne and fallible, and therefore can-

not be this rule of fayth, which we fearch for.

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Thirdly, the English or Scottish Bibles cannot be the Rule of Fayth, because they are not vniuerfall, that is to fay, able absolutly to resolue all doubts and questions, which either haue bene, are prefently, or may herafter come in Controverfy: for there be divers questions and doubtes . moued now a dayes, and thosealso touching very substantiall matters, which are not expressely set downe, not determined by only Scripture. For where have we any Scriprure sufficient to proue, that al those, & only those bookes which Catholikes or Puriras hold for Scripture, are indeed Gods Word, & true Scripture? This we shall not find fet downe in any part of Scripture. So as it is evident that the English Bibles cannot be the infallible rule of our Faith.

Finally because the ignorant who doe not understand the Greekeand Hebrew, connot difcerne infallibly whether the English Bible be well translated or no ; yea many, Ministers, not being skillfull in the faid Greeke & Hebrew languages, cannot be infallibly fure of the English translatrue to vs. but the very true leade of Gods Word intendit

-15 Some object that place of S Pauly (a) all Seripture in giuen by inspiration of God, and is proffitable for doctrine, for reproofe, (a) Tim. for correction, for instruction in righteousnes, that the man of God 3. V. 16. may be perfect shroughly furnished vnto all good workes. But it properh nothing for them. Because it sayth note that the Scripture is alone fufficient to inflitted a main to perfection, but that it is profitable for this purpole. For there is a great . 3.1 (d) difference betwixt a thing that is proffitable, and a thing that is fully and only fufficients For example. Stones and sais tad Timber

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The Ground of the Catholike

Timber be profitable to the building of a house, yet they are not of theselues sully & only sufficient to build a house, for the hand of a skilfull workeman to prepare them, and set them together in order, is also required.

The fifth Confideration.

That neyther naturall Wit; nor Learning, or Confequences drawen out of the Word of God, can be the Rule of Fayth.

Hat no natural Wit, or Learning, or necessary Con-I fequences drawen out of the Bible, eyther of one man or of any company of men (only as they are learned men, and not infallibly affifted by the holy Spirit of God) can be this rule offaith, is manifest. Because all their consequences wit, and learning, be they never fo exquifite and rare, are humane, naturall, and fallible; and therfore cannot be a fufficient foundation, whereupon to build a divine and infallible Faith; feing it can have no more certainty, then the wit & learning of man, who proponeth it, which is subject both to deceaue, and be deceaued ; according to the faying of the Apostle, (a) All men are lyars. Therefore the beliefe which is only grounded voon the bare word, confequences, and learning of man, is subject to falshood, neyther can be a true and Christian Fayth, which alwayes is most certayne and infallible has flow stald & dilgod ods side

Besides, this Rule of Fayth must be able to propose to vs infallibly, not only the letters, and sense that seeme true to vs, but the very true sense of Gods Word intended by the holy Ghost, who is the author of this Word. Otherwise it cannot be a sufficient meanes to breed in vs, an infallible Christian Fayth and beliefe, which is only grounded upon the true sense intended by Almighty-God, who is the speaker of this Word. But no man, nor company of men can by their naturall Wit, consequences, and learning tell infallibly what is the true intended sense of Gods Word, For as S. Paul sayth, (b) Who hath knowen the sense of our Lord? And Againe: (c) These things which are of God, no ma bath knowen

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the spottle himselfe had of divine matters, came not from an naturall wit of man, but (as he playnly affirmeth) from the spirit of God: God hath revealed to vs, (sayth he) by his spirit. Therfore we may well conclude that no one man, not no one company of men, without the assistance of Gods spirit, can be the rule of tayth, eyther by interpreting Scripture, or by gathering consequences out of the same.

The fixt Confideration.

That the prinate Spirit of enery Minister, is not the Ground or Rule of Fayth:

No private man who persuadeth himselfe to be particularly instructed by the Spirit (as the most part of our inspired Puritans doe) can be this rule of fayth, in so farre, forth as he believeth, or teacheth contrary to the generals doctrine of the Catholike Church. First, because S. Paul (a) Gal, as sayth: (a) If any man preach to your any other Ghospell, then that

which yee have receased, let him be accurfed.

Secondly, because the rule of Fayth must be infallible, such as this prinar spirit is not. For whosoener variates himselfe to have this Spirit, is not infallibly sure that he hath the same in particular, much lesse can assure others in points of Faith; for it is impossible for him to prove by any passage of Scripture an infallible assurance that he is taught by the holy Spirit, neyther by naturall reason can the same be verified. For albeyt he find in himselfe extraordinary motions, illuminations, feelings, and such like (of which those high spirited Brethren do much boast,) yet neyther by Scripture, nor reason, can he infallibly conclude, that those motions are of God, because the Scripture most plainly affirmeth, (b) That the divell dath change himselfe into an An- (b): Corell of light. Wherfore S. John, as it would seeme, for seeing the softeness that were to come in these later the spiritual Puritanes, that were to come in these later days, sashideeth vs. (c) To believe every Spirit, but to try the spirit should be seen to the spiritual days, sashideeth vs. (c) To believe every Spirit, but to try the spiritual days, sashideeth vs. (c) To believe every Spirit, but to try the spiritual days.

Spirits whether they be of God or no. Neyther can any man, trying the Spirit by his owne private judgement, of by any inward motions, incontinently affirme, that it is the Spirit of God, because this his tryall is subject to errour : for our judgements are easily deceased, and the disel can cunningly couer himselse vnder the shape of a good Angell, & co-

(d) r. Pet. lour his wicked designes vnder pretense of good , (d) Going 5. V. 8. about like a roaring Iyon feeking whome he may denoure. Wherforethe fafest way were to try these Spirits by the touchestone of the true Pastours of the Catholike Church, who may (e) . Cor. fay with S. Paul, (e) We are not ignorant of the cogitations of

Sathan And who may also say with S. John, (f We are of 2. D. II. (f) I lohn God, be that knowelb God, beareth vs , be that is not of God , doth 4. 2.6.

not heare vs. In this we know the Spirit of truth, and the Spirit of errour. Now if men will not admit this manner of trying and discerning the Spirit of truth, from the Spirit of errour, but wil trust to their owne judgement alone in this matter they may be fure that in their thoughts they worship the

Angell of darknes, infleed of the Angell of light, which doing will be the cause of their endles dampation.

Thirdly, this private Spirit cannot be the rule of faith. because it is variable & vnconstant, & is subject to errour: first in every person and company of men in particular; for our Aduerfaries themsel ues confesse that they may erre, &: experience teacheth vs , that they oftentymes change their opinions, teaching whyles one thing, whiles another according to their owne fantafie. Secondly, it is manifestly fubiect to errour, feeing that all men challenge this Spirit. For if a man were bound to believe all those that affirme themselus to haue the Spirit, of necessity he would believe infinite contradictions. For the Lutherans, Caluinifts, Brownists, Puritanes and the rest of that holy band, all affirme that they have this Spirit, notwith standing the great. difference that is betwirt them, thewes that they have not all the fame felfe Spitit! For there is but one holy Spirit, the Spirit of truth, which whilest every one chalenges to himselfe, he doeth great minry to the Church of God, to whom the infallible affiltance of holy Spirit was promifed and

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and not to every one in particular. Neyther is there any of those new spirited Gospellers that can shew any good read fon, why they rather have the true Spirit, then their neighbours. But suppose one could affure himselfe, that he were taught by Gods Spirit immediatly what is the true fayth in all points, in fuch fort, that he could errein none, (as it is not the maner of God to teach men immediatly by himfelf alone, or by an Angell, for (g) fayth cometh by hearing, &c is to (g) Rom. be required (h) at the mouth of the Priefts, and is to be learned 30 . V. 17. of Paltors and Doctours, whome God hath appoynted in his Church, of purpose to instruct vs, and to continue vs in the true fayth:) Suppose I say one could assuredly perfuade himselfe to be immediatly taught of God what is the truth in al points, how should he give affurance to others that he is thus taught, specially when he teacheth contrary to the Catholike Church, which by playne promifes and testimonies of Scripture we know to be taught of God? What arguments should he vie against others, that fayes SHE BOAT TO they have the same Spirit?

It may be he wil alledg that general promise of Scripture (i) Every man that feeketh, receaseth. He will fay, that having fought earnestly for the true Spirit, he hath infallibly receased the same. But I answere, that this promise of our Saujour is to be understood in this manner: Euery ma that feeketh things lawfull to be fought, in due time and place, and according to the pleasure of God, & profitable to their owne saluation, receaueth the same. Otherwise it cometh to paffe that, as S. lames fayth, (k) They aske and recease not, because they aske wrongly. So that to have sought this Spiritin prayer, is no fure figne to have obteyned the fame, feeing that there is no heretike, but he will affirme, that he hath fought for, yea and therefore obteyned the spirit: albeyt by the contraryeties betwixt him and his brethren it is manifest, that eyther he, or they, or both must be destitute of the true Spirit: For (1) God is not the author of contention, but of peace. (1) s. Cord What affurace then can we have that their new Gospellers 14. Passe, and Fathers of new opinions have the true fpirit? Forfooth they will give you a marke or token as vncertayne, and dif-

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ficile to be known, as the Spirit it selfe. Yee may be assured fay they, that they have the true Spirit, who preach nothing but the pure written word of God, euer still, for euery poynt of doctrine, alledging Scripture. But this their marke cannot be sufficient; for first, insteed of Scripture they bring forth their own translations in many places corrupted, and fubicat to errour as translated by men. Secodly, albeit they didalwayes alledge the true words of Scripture, yet they are not certayne that at all times, & in all points of doctrine they alledge them rightly. For as S. Peter fayth; (m) The vulearned & vustable (fuch as most part of our Puritans be) wrest the Scriptures, to their owne damnation. And S. Augustine: (n) A carnall and sensuall mynd turner ball the mysteries and words of

(m)1. Pet. 3. D. 16.

lib. 1. de ba boly bookes vnto hisowne imaginations and fanfies. Whereupon it prif. cone. cometh to passe, as the same S. Augustin saith, (o) That all be-

(o) Augu. ep. 1120

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errours. And as they sceme to themselves to follow only the Scriptures, when they follow their owne errours, fo they may feeme (fpecially to simple people, and those who being seduced by them, wholy build their beliefe vpon them) to preach nothing but Scripture, when indeed they preach their owne erroneous opinions, coloured & painted with words of Scripture: for fuch is the maner of new ypstart preachers, to confirme their errours with words of Scripture, eyther falfly translated, or els falfly applyed. So the diuell for his purpole fallly applyed the words of the Prophet David, against our blessed Saujour, as S. Matthew testifieth.

retikes that admit the authority of Scriptures, feeme to themfelues to

follow only Scripture, when in the meane tyme they follow their owne

Wherefore there is no reason whereby we may be asfured that such men have the Spirit of God : but we may find many reasons to convince them that they have not this Spirit; yea the only particularity and privatnesse of their Spirit is sufficient to mooue to suspect it, & to assure vs that it is not the Spirit of truth. For as S. Augustin sayth: (p) Who foener be be that challengeth to himfelfe prinatly, that which God hath proposed publickly to be enjoyed of all, and taketh to bimselfe that which is common to all, he is driven from the common to his own particular

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particular, that is to fay, from verity to falshood and lyes. Secing then this Spiritis lo vncertaine, it is good for all those who defire their owne faluation, to vie the counsell of S. Reter faying, (q) Tee therfore beloued , feeing yee know thefe thinges before, beware least yee also being led away with the errour of the wit- (q) s. Pes. hed , fall from your owne ftedfaftneffe : For all those that vaunt a. D. 17. themselues of this Spirit, are no other then licentious Libertines, who (r) Whiles they promise liberty to others , they them- (r)2. Pet.a. felues are the fernants of corruption ; for whom it had bene better nos . D. 19. to have known the way of righteoufnes, then after they have known is to turn from the boly comandments , which were delivered to them.

It may also mooue vs to suspect this Spirit when we fee cuery one to boast of the same. For as S. Hierome sayth. of the Scripture, fo may we fay of the Spirit, which every Minister so boalteth of : (s) This the practing old wife valueth ber- (s) Hier . in felfe to baue, this the doating old man afcribeth to himfelfe., this the Ep. ad clattering fopbift laboureth to perfuade, finally this only Spirit by enery fort is arrogatly challenged. Which in our Countrey most euidently appeareth by the first vnordered preachers of this fifth Enangell. Such spirituallinspired brethren were Paul Mephen Baker, William Harlaw Tailour, William Aird Maison, Iebn Cayrus skinner. I omit Iohn Knox'a renegate prieft, Wilham Willoks, and Mayster John Craig Apostata Fryars, who as they were somewhat more learned then the fornamed crafteimen (yet nothing in comparison of the holy Catholike Church, whose belly like venemous vipers they laboured violently to rent in peeces;) fo they were also in their affertions and opinions more impudent and shameleffe, (t) having only an outward forme and shape of godlynes, but in (t) 2. Time

The seauenth Consideration

in all points; the infallible much; and that all forts of m That the Doctrine and teaching of the true Churchen in warm - mon lararete de is the Rule of Fayth beitsied to ot atolog

I I Itherto we have showed what is not the Rule of Faith; it remayneth that we thew what is the Rule

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The Ground of the Catholike,

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ot faythaccording to the properties required in the faye Rule We proue then, that this Rule of Fayth can be no other, then the doctrine, and teaching of the true Church or company of the grue faythfull of Christ. Because if our Saujour Christ hath promised to any company of men, the presence of himselfe, who it truth it selfe, and the affistance _of his holy Spirit, of purpole to instruct and teach them a much, giving withall peculiar charge and commission to them to teach all nations, and to preach to every creature giuing also warrant to all men that they may fafely hear them; giuing also Commaundement, whereby he bindeth all, to doin al things according to their faying; and threatning greatly those who will not heare and believe them? Then certaynly the doctrine and teaching of those men is in all poynts most true, and such as may well be proposed to all forts, as an affured ground, wherupon they may fafely build an infallible Christian fayth. For looke what our Saulour Christ hath promised , must needs be performed, & whatfoeuer he warranteth or commaundeth, may fately, and without danger of errour be done, nay of new ceffity must be done, specially when he threatneth those that will not do it and confequently if he have promifed to fend his holy Spirit, to teach any company of men all truth, it is not to be doubted, but that he fendeth this his holy Spirit, and by him teacheth them all truth : and fith the teaching of this Spirit is infallible, we are not to doubt but that this company is in all points infallibly raught the their aftertions and opinions more impudent and leditors

that they should teach vs, & that we should heare the, & do in al things according to their faying: we may not likewise doubt, but that they shalbe able to teach all forts of men, in all points, the infallible truth; and that all forts of men may, if they will, dearne of that company, what is in all points to be believed. For otherwise by this generall commandement of hearing them, and doing according to their saying, we should be somety mer bound to heare and believe any untruth sand to that which were not upright

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But fo it is that our Sauiour hath promised, given comnission, warranted, commanded, and threatned in maner aforefayd: Therfore we cannot doubt but there is a cerayne company (the which is called the true Church of Christ, which both is in all points of fayth infallibly taught by the holy spirit, and is likewise to teach all forts of men n all points of Fayth, what is the infallible truth and therore the teaching of this company may well be affigned &c proposed to all men, as a sufficient Rule of Fayth, and as a ufficient meanes to instruct all, in all matters of Fayth

Now, let vs proue enery part of this conclusion out of he written word of God. And first, that our Saujour promised his owne presence to this company of men, called the Church of God, is euident by these most playne words: (a) I am with you (fayth he) all dayes, even to the end of the world. Thathe promised the holy Ghost to the same company of men , is teltified thus: (b) I will aske my Father, and he will gine you another Comforter, the Spirit of truth , that he may remayne 14. 5.16. with you for ever, be shall reach you all things. And againe: (c) (c)tobis When that Spirit of truth shall teach you all truth. The charge & v. 13. commission is thus fee down : (d) Going, reach all nations, and (d) Math. preach the Goffell to enery creature. The warrar is in S. Luke: (e) 18. D. 190 He that heareth you, beareth me. The commaundement is ex- Mark. 16. prefie in S. Matthew: (f) The Scribes and Pharifiesfit in Moyfes V. 15. feat, what foeuer ther fore they shall fay to you, do you. Out of which v. 16. words we may gather that we are bound in all points, to (f) Math. do according to the doctrine of the Prelates of the Catho- 13. D. 2. like Church: yearlthough it should happen, that their lyues were norlandable, but bad. For although our Saulour in this place, doth only in expresse words make mention ... of the chayre of Moyles, in which the Priests of the old Law did fit; yet he is to be vnderstood to speake also of the chayre of S. Peter, in which the Priests of the new Law do succeed. Because we may rather thinke that our Saujour intended in his doctrine to give Rules to the Priests and

people of his new Law, which was presently to beginne,

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it we ought to learne in all matters of Religion, what is the infallible truth; and consequently it is manifest, that the (b. Tim. doctrine of this Church is the rule of Fayth. Worthily therfore doth S. Paul call this Church, (1) The pillar and ground of truth: For the foundation of any building, hath two offices, one to vphold the building, another to ftrenghthen it, both which the Apostle attributeth to the Church, when he calleth it . The pillar and ground of truth.

Therfore I conclude, that neither the writte Word alone, nor confequences drawen out of the fame , nor naturall wit, and learning, nor the private Spirit, nor any thinge els, except only the teaching of the true Church of Christ, is the ordinary meanes which God bath prouided, wherby all men may learne that one infallible, entiere Faith, which

is necessary to faluation. Harque wi who thob, easiquitini of the chayre of Moyles, in which the Prieffs of the old Law did fit; yet he is to be vuderstood to speake also of the hayre of S. Perer, in which the Priefts of the new Law discood. Because waxnay rather thinke that our Saxiour intended in his doctrine to give Rules to the Priells and people of his new Law, which was prefently to beginne, and

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That this Church, or Company of men must alwayes continue.

Hat this Church, whose doctrine is the rule of our Fayth, must euer continue without interruption to (2) Math. the worlds end, is proued by these words: (4) I will be with 28. >. 20. you all dayes, even till the end of the world. And agayne speaking of the Church : (b) The gates of bell shall not preuayle againft it. (b) Marth. For how is it true that the gates of hell shall not prenayle, 16. 3.18. if they have prevayled fo much, as ytterly to abolish the Church , or at least to banish it quite out of the world for (c)Pfal.48 along space? Of this Church it is fayd: (c) God hath establish y. 8. ed it for euer, according as S. Augustine expoundeth: & the Prophet Daniel calleth it, a kingdome (d) which shall not be (d) Daniel. broken in pecces , for euer ; and S. Luke ; (c) There shalbe no end (e) Luk. so of his kingdome. By which it is manifest that the true Church 1.33. of Christ was not only to continue, for foure or five hun-4. P. 14. dreth yeares, but for euer vnto the worlds end.

(e) Augu. not to brown, but there in all the oleene & manifelt. Where com. o. er fore S. Augunottioning Confideration.

That this Church, or Company of men, must be Visible.

His is proued first, because the Church is Christs born dy: but the body of Christ was visible, for the Apolic space to visible men when he sayd: (4) The are the body of (a)1. Concerns: Moreover we are made the body of Christ by bap-12. V. 17. tisme and the reccauing of our Lords body, as the Apostle testifieth. Also in this body of Christ, there are doctours & Pastours wntill the Consumation of Saintes, wntill we meet with Christ, but such persons are also visible. The building also of the Church is visible, the consumation of Saints is visible, the worke of ministry is visible, which the Apolic sayth shall continue untill the coming of Christ.

euery kingdom comprehendeth in it a visible company of fubicas

The Ground of the Catholike, subjects that obey one king. Hence it is that I eremy fayth: (b) Ierem. (b) Euen as the starres of beauen cannot be numbred, and the fands of the fea measured ; so will I multiply the feed of my fernant Danid, and the Leuits my feruants: but fuch and fo great a multitude of men cannot be inuisible. In like manner the Prophet Isay describing the sayd kingdome of Christ, and the couruant of God with it, fayth thus : (c) I will make a perpetuall league with them, and their feed shall be knowen in all nations, and their of-fpring in the midst of people; all that shall fee them, shal know them, because this is the feed that God hath bleffed. Where he faith manifeltly, that all nations, even the Infidels, affoone as they shall behold and fee the Church, they shall easely know her, by the benefits of God bestowed vpon her. This kingdom also is copared to the Sunne & full Moone which.

Thirdly, the Church is a Citty which is scituate vpon high mountay ne, which is placed vpon the top of Mountaynes, the which our Lord will strengthen for euer, whereof Christ himselfe sayth: (d) A Citty placed vpon a Mountayne cannot be hid. Christ therefore hath made this Church not to hide it, but that it might be cleere & manifest. Whertom. 9. in fore S. Augustin fayth: (e) What more shall I fay, but that they

are very visible planets, and easy to be seene of all men.

are blind who doe not fee so great a Mountayne, who shut their eyes agaynst a candle placed vpon a candlestick.

Fourthly, if the Church were inuifible, in vayne should we say in our beliefe, I believe the Catholike, or vniverfall Church: for if the Church be vniuerfal & spread abroad ouerthe whole world, the cannot be but very vifible as alfo we shalbe forced to deny another article of our beliefe; to wit, The Communion of Saints, vnleffe the fayd Saints be vifible & manifest one to another, seeing that this Communio, as the Apostle saith, consisteth in the continual help, which one meber maketh to another; but help cannot be made to one that is not visible. Therfore the Church and Communion of Saints must be visible.

Fifthly, our Saujour hath ordained this Church to be the (f) Math. light of the world, according as he fayth: (f) Tee are the light 5. V. 14. of the world: and to be a rule or meanes wherby all men, at

(c) Ifa. 61. 2. 8.

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(d) Math. s. D. 14.

(e) Augu. ep. loan tract, 2.

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all times, may come to the knowledg of that one infallible & entiere tayth, which is necessary to saluation. But how can it be the light of the world, if it be inuifible? How can it be a meanes wherby men thall know the truth, if it cannot be seeene norknowne ? If we say it fayled, we must then also say, that all that tyme men wanted sufficient meanes to attayne to the knowledge of the truth, and so were destitute of the true way to come to their faluation: which if it were true, of necessity it would follow that God should haue permitted men to be destitute of meanes necessary to their faluation , and fo fuffred them to be damned , contra- (g)1. Tim. ry to the faying of holy Scripture: (8) God would have all 2. v. 4. men faued, and to come to the knowledge of the truth. Wherefore to verify that God would have all men faued, we must needes lay that he hath prouided a necessary meanes for all men, by which they may come to the knowledge of true fayth, and therby to faluation: which meanes is a visible Church, of which they must heare & learne the true fayth. Therfore the Church must alwayes be visible.

Sixtly, if the vniuerfall Church of Christ should for any space be inuisible, it thould for that space cease to professe outwardly that fayth, which in hart it did believe: for if it did outwardly professe, it would have bene visible; if it did not protesse, then hell gates did preuayle against it, con-

trary to Christs owne promise.

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Seauenthly, if the Church were inuifible, we could not fulfill the commandment of Christ, wherin he sayd: (h) Tell the Church. For how can we tell the Church any thing, 18. 3. 17. if we know not how, nor where to find it? Neither if by châce we did meet it, could we know it, to be the Church.

Eightly, it is certayne that once the true Church of Christ was visible, to wit, when it began first in Hierusalem in the Apostles and Disciples of our Saujour, and in that number, which by their preaching was converted to the Christian Fayth. But there can no reason be shewed why it should be visible then, and not euer fince.

Ninthly, the chiefe ground and reason why the Puritanes hold the Church to be inuifible is, because they ima-

Finter a

Matro.

S 12.

The Ground of the Catholike, 20

gine the Church to confift only of the elect, or only of the good: But this ground is false, as appeareth by the name of the Church, in greeke issassis, which fignifieth, not a company of the elect or chofen, but a company that is called: fo that in it are both good and bad, for as our Sauiour fayth: (i) Matth. (i) Many are called bui few arechofen. Therefore the Churchis

copared to a floore wherein wheat and chaffe is mixt : to a mariage feaft, to which came good and bad: to a net wherin are gatheredall forts of fish both good and bad : Final-Matth, 12 ly to ten virgins, wherof fine were foolish, and excluded

from the heavenly mariage.

20 P. 16.

Math. 3.

D. 11.

P. 10.

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in cap. 8.

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Matth, 13 As for testimonies of the Fathers, there is nothing more Matth 25. plainly expressed by them, the this visibility of the Church. will only alledge one or two exemples, remitting the cu-(k) Chryf. rious Reader to fearch further in the fayd Fathers works. S. Chryfostome fayth() It is more easy that the Sunne should be exting hished, then that the Church should be obscured. To whome (1) Augu. lib. 3. con agreeth S. Augustin: (1) The Church (fayth he) being built room ep. Parm . a Mountayne, cannot be hid.

The tenth Consideration

How we should discerne and know, which is the visible -1105 th the same Church of Christ.

I I I therto I have shewed that no other thing els is , or can be the Rule of Fayth, but the doctrine of Christs Church, which must continue alwayes, and ever be visible. It resteth that I shew how this true Church shall be discerned and knowen, from false and hereticall companyes, which falfly vsurpe the title & name of the Church: who notwithstanding do in no wise pertayne to the true Church, being only couered with the name of Christians The way then to find out this Church is first to set downe, which be the certayne markes whereby the true Church is knowen; next to examine, to what company those marks

It is therforeto be noted. First, that a true mark cannot

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be common to many, but must agree only to the thinge whereof it is the marke. Secondly, it must be more enidet and eafy to be knowen, then the thing which it fignifieth. Wherfore, when we will affigne fome good markes, by which all forts of men may in some fort discerne which particular company of men is the true Church : we must have speciall regard to assigne those things which in some manner may be apparent to all forts of men, fince all forts of men have need to feeke out, & according to their capacity discerne which is the true Church. We must also assigne those things, which are known to agree to the true Church at this tyme, and to no other company, but that which is the true Church, to the intent, that a man feeing all those things, which be affigned as markes, to agree to any company, he may straight wayes conclude, that company to be the true Church : as on the contrary fide, if he perceaue eyther all, or any of them to be wanting in any company, he may be fure, that that company is not the true Church.

The eleuenth Consideration.

That the marks of the Church which the Puritanes gine, are not the true markes of the Church.

The markes assigned by the Puritanes to discerne and know the true Church, are two. True Fayth or the preaching of the word, and the right vse of the Sacraméts, which are no sufficient marks, by which the true Church may be knowen, but rather are meanes to beguyle the simple, knowing well that they can easily turne all the Sacraments and words of holy Scripture vnto their owne fantasticall, opinions. These I say, are not true marks. For first, by the true Fayth and preaching of the word, they eyther meane true doctrine in some points or els in all. If they meane true doctrine in some points only, it is no good marke: For heretiks teach the truth in some points. Therefore it is not proper only to the Church, and so can be no marke therof. If they meane true doctrine in all points, it is

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not fufficient, because it wanteth the second condition, to wit, it is not easy to be knowne, because it would require a very learned man to examine if that doctrine were true in all points, as also that he were affifted with the infallibleassurance of Gods Spirit, least in his examination and tryall of his doctrine he should erre. As for the Sacraments, it is very hard for a man of himselfe to judge which vie of Sacraments is right, if he be not first taught by the Church. Therfore it is necessary before he know the right vie of the Sacraments, that he know the Church, which is more easy to find out, as being that direct way wherof Isay (a) Ifa. 35. Speaketh: (4) This shall be to you a direct way, so that even fooles

may not errein itanin a tall angoni ont or / nound of orgrish Secondly, their two markes are not fufficient. Because when we feek for the true Church, we feek it principally to the end, that by it, as by necessary and infallible meanes, we may heare and learne of it the true Faith in all points, which otherwise in it selfe is hidden and obscure, accor-(b) .. Cor. ding to that faying of S. Paul: (b) The fen fuall man doth not per-2. V.14. ceane thefethings which are of the Spirit of God. For fith none by the only power of naturall wit, can obteyne the supernaturall knowledge of divine mysteries which we believe by

.(c) Rom 10. V. 14.

our Fayth, neyther doth the Spirit of God now adayes ordinarily instruct any man in the knowledge of true Fayth immediatly by himselfe, or by an Angell sent from heauen : we must needes if we will have true Fayth, seek it by that meanes that God hath orday ned: which meanes is no other then the teaching of the true Church, according to S. Paul his faying: (c) How shall they believe him whome they have not heard ? How shall they heare without a preacher ? How shall they preach vales they be fent ? Therfore the true Church, which only hath preachers truly fent of God, must first be found out, that by it we may heare and know which is the true Fayth. Therfore this marke of Faith is no wife fufficient to discerne the true Church by, yea rather contrary, the true Church is a marke wherby we may know the true Fayth.

Thirdly, true Fayth is included in the true Church, & as it were inclosed in her belly , as S. Augustine sayth: non

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(4) Truth remayneth in the belly of the Church, from which whofee- (d) Aug. uer is separate must needs speake false. Therfore, like as if a man in Pfal. 57. had gold in his belly, we must first find the man, before we can come to fee the gold it felfe; fo we must first by other markes find out the true Church, which hath the gold of true Fayth hidden in her belly, before we cometo fee to gold of true Fayth it felf; fith specially we cannot fee it, valefle the open her mouth and deliver it varo vs; neyther can we certaynly know it to be true, and not couterfayte, but by giving credit to her testimony of it, according to the faying of S. Augustine: (e) I would not believe the (e) Augus Ghofpell it felfe, except I were moued therto by the authority of the lib. con.ep. Church. For if we had not the authority of the Church, how Fand, c. g. should we be infallibly fure that there were any gospell at all? Or how should we have knowen that some books are Gospell and others not?

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Fourthly, if the true doctrine of Fayth in all particular poynts must be first knowen, as a marke wherby to know the true Church: then (contrary to that which before we proued) the authority of the Church should not be a necessary meanes wherby men must come to the knowledge of the true Fayth. For if before we come to know which is the true Church, we must by other meanes have knowne which is the true Fayth: what need is there for to find out true Fayth which already we have, to bring in the authority

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Fifthly, if before we give absolute and full credit to the true Church, we must examine and judge whether every particular point of doctrine which it holdesth, be the truth, with authority or liberty to accept only that which we like or which seemeth in our conceyt right and conformable to Scripture, and to reied whatsoever we missike, or which in our private judgement seemeth not so right and conformable, then we make our selves examiners and judges over the Church, and consequently we preferre our lyking or dislyking, our judgement of the interpretation and sense of Scriptures, before the judgement of the Church of God. But it is absurd both in reason and Religion to preferre one or juste

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private mans judgement, to the judgement and sentence of the whole Church of God, which is a company of men for the most part vertuous, wife & learned, & which vindoubtedly hath the holy Spirit to guide them in all truth, not suf-

fering them to erre.

But some man will say, that the Scripture forbiddeth vs to believe every Spirit, but to try the Spirits if they be of God, therfore we must examine the Spirit of the Church, by examining in particular the doctrine thereof. I answere, that in that place of Scripture, it is not meant, that it apperteineth to every man to try all Spirits, but generally the Scripture warne h the Church, not to accept of every one that boasteth himselfe to have the Spirit, and willeth those Spirits to be tryed: not that every simple and vulcarned man thould take upon him to try them, but that those of the Church, to whome it apperteyneth to try Spirits, should do the same, to wit the Doctours & Pastours which God hath placed in his Church, to the end we may not be caried away with enery wind of Doctrine, & that we may not be lyke litle ones, wandring with every blaft of those that boast themselves to be particularly taught by the Spirit. So that this trying of Spirits, is only meant of those Spirits, of which men may well doubt whether they be of God or no, and then this tryall belogeth to the Pastours of the true Church. But when it is certayne that the Spirit is of God. we neyther need nor ought doubtfully to examine, or presumpremously judge of it; but submitting obediently the judgement of our owne fense and reason, we must believe the teaching of it in every point. Now we have sufficietly proued before out of the writte word, that the Spirit of the true visible Church is of God: Therfore ouronly care should be to feeke out those markes by which all men may know, which particular company of men is the true Church of Christ, whole doctine we neither need, nor lawfully may examine in doubtfull manner, but must obediently and vindoubtedly in all points believe, as the only affured and infallible truth, which is to be believed by Christians

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The twelueth Consideration.

That the marks of the Church are foure, to wit, One, Holy, Ca-

Now having shewed the properties of a true marke, & token by which the true Church is knowen, from al false and hereticall Congregations; as also in the precedent consideration having proved evidently and clearly, that the markes assigned by Protestants and Puritanes, are not sufficient to discerne the true Church among so many sects and opinions; It remayneth, that I prove the source marks assigned by the Catholike Roman Church, to be good and sufficient, and only to apperteyne to the sayd. Roman Church, and nowise to any hereticall Congregation.

That there must be manifest markes wherby the true.

Church must be knowen, the holy Scripture it selfe most. The Conmanifestly declareth in these wordes: (2) Their seed shalle selsion of knowen to the nations, and their of spring in the midst of people: Payth of all that shall see them, shall know them, because they are that seed the Huge-whichour Lord bath blessed: As if he would say, the true Church mots in shall have such manifest marks; that it shall be easy for every.

Prance are, one to know it.

(1) Tereul. The true markes then of the true Church are foure, to deprafero Wit, One, Holy, Catholike, and Apostolike a which markes are fet downe in the Nicene Creed which the Protestants themmust be One, the Scripture clearly sheweth : (b) My Done is (b) Cant. 6. one: and our Saujour calleth his Church (c) One sheepfold: D. 8. and S. Paul calleth it. (6) One bedy. This vrity our Saujour , 16. did pray for and vindoubtedly for his reverence was heard, (d) Rom, (e) Neyther pear I for the fe alone, but for them alfo which shall be- 12. v. s. leeue in me through their word, that they al may be one, as thou Father (e) lohn. art in me & I in thee, that they also may be one in vs. Which request 17. V. 20. the Scripture the with he obseyned, when it maketh mention than (f) the multitude of them that beleeved there of one by and (f) A H. 4. and b. id. Church

The Ground of the Catholike, and one foule. This vnity S. Peter recomendeth to vs faying: (B) Be yee all of one mynd, bauing compassion one of another. (g) 1. Por. There is a threefold vnity preached in the Church of 3. 7. 8. Christ. First an vnity of all the members with Christ, who is the supreme head of the Church, which is wrought by Fayth; wherevoon it followeth, that the members of the Church fo vnited together, must have only one Fayth, ac-(h) Epbef. cording to the faying of the Apostle : (h) There is one Lord. one Baptisme, one Fayth. Secondly, there is an Vnity of the 4. 7. 5. members among themselves, which vnity whosoever breaketh is a Schismatike, eue as he who breaketh the first vnity is an Heretike. This vnity our Saujour affirmeth to be a speciall token wherby to know his Church, when he faith: (1) lohn 13. (1) In this shall all men know that you are my Disciples, if you loue D. 15. one another. Thirdly, there is an vnity betwixt the faythfull people and their Pastours by obedience, which who soeuer breaketh, is also a Schismatike. This vnity the Apostle (k) Heb.13. commandeth to be kept, when he fayth : (k) Obey your Pre-V. 17. Lates and be subject to them. Work and and so flam down! That this vnity is a true marke, is evident, because it hath the two properties of a true marke. First, It is evident to all men: For if there be disagreement in doctrine, it is easily perceaved, if there be contentions betwixt the people and their Paftors, it is eafily heard of. Secondly, it is proper only to the true Church, because (as Tertullian well (1) Tertul. obserueth:) (1) All berefies are found to differ in many things from de prafer. their first founders; and heretiks among themselves do differ, while every one taketh vpon him to fashion the Fayth which be recaued, according to his owne pleasure, even as the first inventour thereof did make the same according his fansie. The thirteenth Consideration. Of the second Marks of the true Church, which w

Holyneffe. pr. White request sp. b. so.

T' His title is attributed to the Church by S. Paul: (1) The Church of God is boty, which you are: &c S. Peter calleth the Church

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Church: (b) A boly nation. By which it is not meant, that (b) s. Pet. there are none in this company but those which be holy: s. V. s. for the Apostle sheweth, that in the same true Church, and amongst the faid company (c) There is plainly Fornication beard (c)r. Cor.s of, yea such as the like is not even among Heathens. Yea therfore the >. 4. Church is compared to a Net, wherein are gathered both go od and bad fithes; to a floore wherein wheat and chaffe is mixt, to a field wherein wheat and darnell groweth as in the ninth Confideration before is declared. But this title of Holineffe is given properly to the true Church, because this company which is called the Church is dedicated to God, and the profession and doctrine thereof withdraweth men from all vice, and instructeth them in all vertue; and the holy Sacraments, as conducts of grace, worke in vs true and inward holynesse. the state of the state of the

This marke so confirmed by Scripture, hath the two propertyes affigned to a true marke; for first there is no man but he may cleerly fee the good workes, holy doctrine, good lyfe, & miracles of some of Gods servants. For our Saniour promised, (d) That those that belieue, these signes shall follow (d) Mark. the in my name they shal caft but divels they shal fpeak with new ton- 16. Vo 170 gues, they shaltake up ferpents, & if they drink any deadly thing, it shal not hart them, they shall lay hands on the ficke, and they shall recover: All which are visible signes; and as they were promised by our Saujour, so a little after his ascension they were most. faythfully performed by some members of the Church, as in the Acts of the Apostles manifestly appeareth. Secondly this marke of holineffe is only proper to the Church of God (e) For which Christ gave himself, that he might sanctify and cleanse

is with the washing of water, by the word, that he might present it

to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Whereas the

Apoltle calleth Heretiks, (f) Vnholy, louers of pleasures more then louers of God , having a forme of godlynes but denying the power ther-

as the good feed was forven in the field, and alterward

of. Which is easy to be seene in the Heretiks of our tyme.

(e) Bphef S. Disayil

(f) 20 Tim.

darnell, that is falle doctrine, was ournowen by the encadTof Gods Church. & Q S. Paul bauing taught the Liphe-

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The fourteenth Confideration

of the third marke of the Church, which is Catholike,

He third marke of the Church is, that it is Catholike, or I Vinnerfall, aswell in tyme & place, as in points of do-Grine. And first that the Church is vniuerfall in tyme, and continueth perpetually, is sufficiently proued out of the Scriptures cited aboue in the eight Confideration. Secondly other the Church is vniuerfall in place, is expresly fet (a)P[al. 22 downe in the Bible: (4) All the bounds of the earth shalbe conner-D. 17. ted vnto our Lord. And agayne : (b) His dominion shalbe also from (b) P(al. fea to fea, and from the river to the ends of theearth. And our Sa-72. P. 8. (c) Luk. 24 quiour fayth : (c) That it was needfull that he should fuffer and ryfe agayne from the dead the third day, and that pennance and remission D. 46. of finnes should be preached in his name throughout all nations, beginning as Hierusalem. Thirdly, it is manifest that the true Church is vniuerfall, in respect of Doctrine, holding univerfally in all ages and in all countreys the felfe fame points of doctrine (as the Centuries following witnes largely) without interruption or change, which from the Apostles partly by word and partly by writing it receased. (d)2. Thef. according to the commaundement of S. Paul: (d) Hold the 2. V. 14. eraditions which you have learned eyther by word; or by our Epiftle. Which commaundement S. Augustine declareth to have bene observed by the Catholike Pastours of the primitive (e) Augu. Church, for thus he fayth: (c) what foeuer they foud in the Church lib. i. com. that they held; whatfoener they learned that they taught, whatfoener Inlint. they receased of their Fathersthat they delivered to vs their children.

The contrary whereof is verified of all Heretiks, and specially of the Puritanes and Protestants of Scotland, for their Congregation is not universall in tyme, because they are new come. For first the true doctrine was plated, even as the good seed was sowen in the field, and afterward the darnell, that is false doctrine, was oversowen by the enemy of Gods Church. And S. Paul having taught the Ephemist of Gods Church.

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fiansthe true doctrine of Fayth, fayd, that after his departure. He knew that ranenous wolves wold enter in among them, not After an sparing the flock; and, that amongst themselves there would aryse v.ss. men fpeaking pernerfe things , that they might lead away disciples af- Marth a4. ter them. Neyther is the Protestants Congregation vniuer- " 33. fall in respect of place. For it is proper to all heretiks to fay, Heere is Christ there is Christ, that is to say, Christ is only truly preached in this Countrey of Scotland, or that countrey of ringland; and therfore our Saujour fortold vs of them, and commanded vs not to believe them. For as S Augustin fayth: (1) What foeuer bereticall company fitteth in cor - lib. 4. de ners, that is to fay in a few particuler Prouinces of the world) Symbol. c. na Concubine, not a Matrone: that is, the is not the fooule of 10. Chrift, nor the lawful mother of Gods children. And this universality is assigned by the sayd S. Augustin as a proper token to discerne true Christian Religion from herely: (8) (g) Ang. For herefies are not found (fayth he) in many nations, where the lib. de vnit. Church is (as in Spayne and Italy,) but the Church, which is in Ecclef.c. 3. all places, is found euen in tho fenatios where herefies are as in Scotland, England, and Ireland.) Neyther doe the Protestants and Puritanes hold vniuerfally one manner and forme of doctrine, chopping and changing, adding and detracting continually some thinges perteyning to the substance of doctrine. and no way thould remay no formence leave

This marke hath the two propertyes perteyning to a true marke : first it is euident and cleare, euer to be seene in the Church of God, because that which is in all places and at all tymes, cannot be hid from the eyes of al men. Secondly, it is only proper to the Church: for herefies and falle opinios endure only for short tyme, neither are they spread through the whole world, but only in particular kingdoms

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The fifteenth Confideration.

Of the fourth Marke, that the true Church is Apostolicall.

(a) Ephef. 2. D. 19.

Symbol. c.

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Ardiell'

Apostolicall. So witnesseth S. Paul: (4) Tou are not strangers & forreiners, but cittizes of the Saints; & the houshold children of God, built upon the foundation of the Apostles and Prophets, Iesus-Christ himselfe being the corner stone. For the Apostles wet sto Citty to Citty planting Churchs & preaching the word of God, as in the Acts of the Apostles is clearly expressed. The which also S. Paul testisseth of himselfe, and by his Epistles written to divers nations evidently appeareth. As for the Protestants, they are not able to shew of their opinio any one Apostolike man, who did persevere in the doctrine & place of the Apostles: as by the contraryes hereafter following appeareth.

This marke also is enident and cleare to be seene by the fuccession of Pastours in Gods Church. For except this continuall succession were, the true Church of God should altogether perith, all honour of God thould be overthrowen, and no way should remayne for men to know the true and perfect way to their faluation. This marke is only proper to the true Church, for all herefies and new-fangled opinions are forced to acknowledg fome particular author and beginner, of whom it did both recease their first begining, and also the name. So we see Lutherans named from Luther, Caluinists from Caluin &c. For as Vincentius Lyrinensis sayth: (b) There was never any herefy yet arose, but ynder a certayne particular name, in a particular place, & certayne time. And this is a way to discern the true Church fro the false. (c) Wher soener thou hearest (sayth S. Hierome) those that are called Christians not to be named from Iefus- Christour Lord, but from fome particular person, as Marcionists, Valentinians, (Caluinists, Lutherans) know thou most certainly, that the Church of Christ is not there . but the Synagogue of Antichrift.

(b) Pincet Lyrinens.

(c) Hieron. cont, Lucifer, in fine.

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The fixteenth Confideration.

A particular application of the forefayd markes of the Church to the Catholike, Apostolike and Roman Church, and to the Protestants Congregation; and first of the marke Vnity.

T is most manifest that the Protestants Congregation is not the true Church of Christ, because the true and proper marks aboue rehearfed do in no wife agree vnto it. As by the contrary the Roman Church is proued to be the only true Church, because in it only are to be found the fayd markes. First then it is cleere, that the Protestants Church can in no wife be called One, fuch as the true Church should be. For in the Protestants Church there is no vnity im matters of Fayth, as fully in the first Consideration is declared; it being very hard to find three of them in all points of one mynd and opinion. Neyther haue they any meanes to end their controverses, and to returne to vnity and continue therein. For while they admit no rule of Fayth, but only the Bible, which every one according to his fantalie doth expound, not submitting themselves to any one superiour guyded by the holy ghost to the end that all occasion of cotrouerfies & diution may be taken away : while, I fay they do thus, it is impossible that they should all agree in one Fayth and beliefe.

Contrarywise, the Roman Church is alwayes One, neuer changing any poynt of Doctrine, contrary to that which from the beginning it did belieue. Yea if at any time any controversy cocerning any point of Doctrine do arise, the same is easily ended, in respect that the Roman Church doth acknowledge one chiefe Pastour, appointed for that end by our Saviour Christ Iesus, who commaunded all Christians to obey the same Church. This difference therefore may be assigned betwixt the Roman Church, and all heretikes Congregations, that the Roman Church, is (*) A people inyned to their Priest, and a slock cleaning to their Pastour, whome whilest is beareth, it is not possible but that it should hold fast

(a) Cyp. lib.

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The Ground of the Catholike,

the vnity of Fayth. Wheras Heretikes are not vnited amongs themselves, but rather contrary one to another, not confi-(b) Cypria dering , (b) That in the Church of God there wone Prieft (as S. loco cirato. Cyprian faith) and one judge for the time, in Christs fleed.

The seauenteenth Consideration.

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That the Roman Church only, is Holy. Somet I the title Church of Christ, secans the true and pro-

(a) Luther in postilla Jup. Euag. dom, I.Aduens .

T'He second marke to wit of Holynesse, can no wife be applyed to the Protestants Congregation. For first there is no holynesse of life among them: (4) The most part of them, by Luthers owne testimony, being more wickel more renengefull, more conetous, more vimercifull, more vimodeft, and vnruly then when they were papists. As for their Doctrine, it leadeth men wholly to liberty and loofnes of life, commanding men to breake fasting-daies prescribed by the Church, to castaway Confession of sinnes to a Priest, to negled good workes; teaching that Gods commaundements cannot be kept, that the perfecteft worke that a man doth is finne, that all fins are equall; which blasphemous poynts together with innumerable others, which for breuityes Take I do omit, do mak a man to cast away all care of auoiding finhe and vice, fo that we may judge of the Proteflants, conforthe to their fruite, according to the faying of (b) Math, our Sauiour: (b) By their fruites yee shall know them, for a good tree bringeth forth good fruit, but a corrupted tree cannot bring forth

7. V. 16.

Sechely to

uet changing any poynt of Doctrine, contrartiuri bioge omit As for the Roman Church, it cannot be denyed, but in it fome finfull folks are mixt with the good, as in the ninth Confideration is aboundantly declared. Yet betwixt the finfull in the Roman Church, and those among Heretiks, there are two differences, The first is that there are none among Heretikes which may smely be called Helt from Whome, as from the better party their congregation may be named Hoby Eor albeyt we find fome among them who abiteyne from finnes moltapparent to the eyes of man as flealing, fwearing, and fuch lyke, and tubo do exercise forms morall

And Roman Religion.

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morall workes, as giving of almes, living temperatly and moderatly &c. Yet those are not sufficient tignes of Holinelle. because the same, & much more was practised by the heathe Philosophers, and did proceed rather of naturall wit, and learning, then of charity and devotion, in which true holynesse doth consist: For as S. Paul sayth: (c) Although a man (c) . Cor. bestow all his goods to feed the poore, and give his body to be burned. yet not having Charity it should profit him nothing. Which Charity must proceed (d)out of apure beart, and good conscience, & an (d)r. Tim. onfained Faith. Which things because they are in ward, are very hard to be knowe, except it please God to reueale them by miracle, or some other certayne way to vs. But hertofore it hath not bene heard that Luther or Caluin, or any of their followers confirmed by miracles their fayned holynesse. but rather it pleased God, by giving evil successe to their enterprises, to thew that in the there was no holinesse. Wheras in the Roman Church God hath euergiuen testimony by miracles, of the Fayth and holynesse of divers Professours thereof, as the Protestants of Scotland must needes confesse offundry of our holy Kings, as King Malcolme Kenmor, Queene Margaret, King William, King Dauid, and of others as S. Mongo , S. Ninian , S. Serfe, S. Padie , S. Columbane , S. Baldred, S. Panike, whose miracles and holynesse of lyfe to this day are with one affent acknowledged in Scoland.

The second difference betwixt the bad Catholiks & best Protestants is, that the Protestant Doctrine doth lead the Protestants to all fort of liberty, as is notorious by the grounds of their Religion: wheras the Roman Fayth both expressly forbiddeth all vice, and prescribeth Lawes contrary to liberty and loofnes of life, and conteyneth most foueraygne meanes, to incite and mooue men to all perfect vertue and holynesse of life. So that those which be finfull in the Roman Church, cannot in any fort ascribe their fins to any defect or want of the doctrine of the Church; but rather to their owne frailty or malice, contrary to the teaching of the Church, and sometymes contrary to their owne

conference and knowledge.

Wherof it followeth, that albeyt there be fome finfull may

The Ground of the Catholike,

men in the Roman Church, yet it may well be called Holy because the doctrine which it professeth, directeth & leadeth men to all holynesse, many of the professours thereof being most manifestly knowen to have excelled in piety and good workes, whome God also of his infinite bounty hath vouchsafed to declare, by manifold and cleare miracles to have bene holy.

The eighteenth Confideration.

That the Roman Church only, is Catholike.

T' His Title in no wife can be applyed vnto the Proteflant Congregation, for it is not Catholike, neyther in time, in place, norm doctrine. First for tyme, it is confesfedby themselves that Luther was the first preacher therof. Neyther can the Protestants thew by any good testimony any one man or company, that did professe and believe in all points thole opinions, which fince Luthers revolt from the Catholike Church, they have professed. Secondly for place, it is not vniuerfall, for as before Luther and Caluin the Protestant Religion was not, fo now presently there is no kingdome or nation that maketh wholly profession of Protestancy. Not England, wherein there are diners Puritans, many of the Family of Loue, many Atheifts, and of no Religion. Not Scotland, wherein likewise there be many Puritans, yea many of the Bishops are Puritans in their hart, and likewyle many Atheifts. Thirdly, for doctrine. it is not vniuerfall, because their whole doctrine confisters of negatives, in denying divers points which have beene generally believed in all former ages, as Purgatory praying to Saints, and such lyke : for which cause the Puritanes thinke the Protestant Pastours to be Antichriftian Minifters by reason that Antichrift shall conteyne in his name 666. which number is wholly conteyned in the word devena, I deny: the Protestants Religion not being any other thing then a heap of denials.

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may only take vnto it felfe as proper & peculiar, the name of Cathatike both in tymoand place pur having been first planted and preached by the Apostles through the whole world, & fostill visibly until these our dayes hath endured, and shall to the end of the world continue. And also having ever in all places, where there be any Christians, fome visible profesiours of the same. As also it is vaive fall in doctrine, reaching in all points the lefte fame doctrine which by lineall fuccession of Pastours it hath receaved from Christ and his Apostles . Wherefore let the Prote-Rants who affirme that Christs Church hath erred let them I fay thew in what age, under what Pope, by what way. with what violence and force as with what increase dida frange Religion overflow Rome, and the whole world? What speaches or rumors there were? What tumultes and troubles, what lamentations did fuch a novelty breed? male (s) Was all the rest of the world asleepe when Rome, the head fear of the Empire, and mother Citty of Christians didforge and make vp new Sacraments, a new facrifice, a new doctrine of Fayth and Religion? Was there no hiftory-writer neyther Latin nor Greeke, neyther far nor neen, who would, if not playnly, yet at least obscurely mak some . mention in writing of fuch a notable event, as this should have beene, if it had fallen our? We find mutations of kingdomes, deaths of Princes, changing of Lawes, alterations of Commonwelthes, and the very least introductions of any new thing faythfully to have beene observed, and committed to writing by those who at that tyme lyued: But as for this mutation of Religion in the Roma Chuich, which the Protestants so maliciously object to couer only the newfandglednes of their yesterday-Religion, I find no mention therof at all: I find no history writer of England, Scorland, France for any other kingdome, who even did make mention before Luther, of Protestants or Protestant Religion, or of any one man who before Luther made proteffion of fuch's Religion. A. & doing range and on a way (1) sar fals on (8) Mumber the Priests from the leas at felfe of Posts, and behold

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The ninteenth Consideration. okand preached by the Apoilles dirougn me whole

That the Roman Churchenly, is Apostolike-

to world continue And allo He fourth and last marke of the true Church is, that it hould be Apostolike, which marke cannot be found in the Protestant Congregation, but by the contrary they thew euidently, that they are not Apostolike, when as they are forced to acknowledg some other beginner and Father of their Fayth then Christ and his Apostles, to wit, Luther and Caluin, whome they in no wife can proue to have fucseeded lawfully to Chrift and his Apofles; neither to have bene fent to teach this new doctrine by any lawfull Bifhop or Paftor of Christs Church. Which Luther himselfe not only confesseth, but braggeth thereof : (a) We date in epift. ad glory and bragge in this (fayth he) that Christ was first publish-(1) Lutber ed by ve. And Melancthon fpeaking of his maifter Luther ,layth : (b) God by him restored the Gospell vato vs. For (b) Melast which bragging and bosting it may be sayd of him, as Optatus fayd of Victor the first Bithop of the Donatists ; (5)

praf. in som. 11. Latheri.

Argent.

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(c) Optat. cot, Parm.

cap.s.

menuian in writter or finely included criteria, as this fire the As for the Roman Church, there is and euer hath bene in it a continuall succession of Bithops without interruption, fince the tyme of the Apostles, as hereafter I shall set down and proue, which fuccession as a most forcible argu-(d) free, 3. ment the holy Fathers vied against all heretiks. So Irenaus: (d) By shewing the tradition from the Apostles, & the Faith coming to vs by fuccession of Bishops, we confound all them who any way through enill flattering of themfelues, or vainglory, or through persor fo opinion

That he was a sonne without a Father , a disciple without a may

(e) Aug.

do collett otherwife then they oughe. And S. Augustin: (c) The fuccession of Priests from the very feat of Peter the Apostle, to whome out Lord commended his sheep to befed, witill this prefent Bishop, doth bold me in the Catholike Church. Wherefore we may fay to the (f) Augu. Protestants, that which S. Augustine sayd to the Donatists: in Pfal. os. (f) Number the Priests from the feat it felfe of Peter, and behold in part. Done that order of Fathers who they were that Succeeded to others . And with

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with Iren aus : (6) By this orderly succession of Bishops, the tradision of Apostles bath come to ve, and it is a most full demonstration that the Fayth which from the Apostles is confirmed even till now , is one and the fame . bulle of to a nation the samuel to 9 ods

It is euident then by the examination of the foure marks aboue written, that the Roman Church is the only true Church of Christ, whose doctrine is the infallibly rule of Christian Fayth; and the Protestants Congregation is nothing els but a company without a head, whose opinions confift in denying the doctrine professed by the Church of Christ, without interruption this fixteene hunof this Catholike and Roman Charles, as as Catholike word of God by the Prophets foel and hains : (6) in hierest

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That out of the Roman Catholike Church there is no participation of the merits of the Passion, and precious Bloud of Christ lesus, and confequently no Saluation.

C Vndry of the most learned Protestants considering with Othemselues without passion, the holynes, antiquity, succession, vnity of fayth, miracles, and the infinite multitude of most holy and famous persons, of Kings, Princes, & others of all forts, who have lived and dyed in the Catholike and Roman Church, anow constantly, that the Roman Catholikes may worke affuredly their faluation, remayning Papifts & Catholikes. So writeth D: Couell: (a) (b). In be We gladly acknowledg the of Rome to be of the family of lefus Christ &c. The fame auoweth M. Hooker faying: (6) The Church of Rome is of the family of Iesus-Christ, a part of the house of God, alymme of the visible Church of Christ. The same sayth D. Barrow: (c) The learned writers acknowledge the Church of Rome to be the Church of God. The same affirmeth George Cassanders (4) The Church of Rome is to be renerenced, as being the true Church and temple of God. In lyke fort M. Moreton a prime Proteftant affirmeth: (e) That Papists are to be accompted the Church of God, because they do hold the foundation of the Ghospell, which Fayth in Christ lefus, some of God and Saujour of the world Final 14.

defence of M. Hooker P42 . 68. Ecclefiafticall Policy lib. s. fect. 1. p. 130. (c) In bis foure Sermons as s wo quefti. ons, fer. 2. (d) Lib. de officio pigi) biri pagi ly (e) lu bis

treatife of ly D. Gouell affirmeth in playne termes (1) That shoft the true and dreat the Church of Bome are found. Yes notwich frapthe Kingding this confiant doctrine of the most learned Protestats. dome of 1 [the Church the Parliamentary Protestants of Scotland, England and Ireland perfecute the Catholikes even to death, not for any P. 94. zeale of their owne Religion, but rather to take hold of the (f) Inbir latetreatife goods, landes and possessions of the poore Catholikes. The so the Ar- most learned fort then of the Protestants augw constantebhishop ly that the Papilts and the Catholikes remayning confiant of Canterb. in their owne Religion shall be faued. Now it refterh to shew that there is no faluation out of this Catholike and Roman Church, as witnesseth the word of God by the Prophets Icel and Isaias: (8) In Mount (h) loel 2. Sion, and in terufalem shalbe faluation (which word, Saluation, D. 32. the Ministers in their corrupted Bibles have taken away) as our Lord hath land, and in the residuewhome our Lord shall cal, (t) The nation and kingdome that shall not ferme thee, shall perish. (h) Ifa. 60 For the which cause, the Church of God is called, the Citty P. 11. of refuge, the fanttuary of God, the fpirituall feed, and of-fpring of Abraham, the Father of the faithfull, the foote of God , out of which who foeuer cateth the Pafchall Labe, is a prophana per-Con, and Stranger from the merits of Christ. The Church Lykewyle is called the Arke of Nee; out of the which there was nothing but death and perdition, faith Gaudentius, whose Section 1 words are: (1) It is manifest that all men of those somes perished . MTriel. excepting only fuch as deferred to be found within the Arke, bearing 2. de 40 2 a type or figure of the Church : for in like manner they cannot be fa-Buanz. Beel Haffe. wed sobe are feparated from the spoftalike farth & Catholike Church. reli Pers Lykewise the Church of God is called the body of Christ, so and of dil fignify that no man can enjoy the benefit of lyle and laluation, vales he be a member of this myfficall body. So S. (k) Aug. Augustine : (4) The Carbolike Church only is the body of Christ. apill . 50. whereof he is head : out of this body the boty Ghost quikne is no man dec. Therfore be shat will bane the holy Ghoft, let him beware he reprope fint mayne not out of the Church; let bim heware be enter not faymedly intoice And agaynes (1) To faluation in felfe, and to evernall lyfe no (DDopné war arranged, but he that hath Christ-his bead. But no many an hane tata beciefe

Chrest babesd seles be bein bis bedy , which is the Church . Cons

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forme to this doctrine of S. Augustine the Church is called the Mother of the faythfull, because none can recease lyfe except he be conceaued in her wombe : which gave occasion to ancient S. Cyprian ro fay: (m) No man car have God for his Father, miles be have the Church for his Mother. Which fentence Plat Pral, hath benefamous amongst all the auncient Fathers vitill this our age. The Church is called the kingdome of Christ: out of which wholoeuer be, are rebels and traytours to God. True it is, sharfundry heretikes Protestants and Puntanes may lead a good morall lyfe to the eye of man, give fome almes to the poore, be civill in converfacion, read the Bible, hauethe Sacrament of Baptisme, fing the Pfalmes, yet being out of the Church, there is no faluatio for them faith S. Augustin : (2) Out of the Catholike Church a man may have all things except saluation, he may have orders, he may have Sacramets, (n) Tom. he may fing Allelma, he may answere Amen, he may have the Ghof- 7. conc. ad pell, he may have and preach the fayth in the name of the Father . Emerita and of the Sonne, and of the boly Ghost; but be can by no meanes ob - post mede terne (aluation, but in the Catholike Church. Which doctrine of S. Augustin, hath euer bene in the Church of God an efsentiall point of Religion, years an infallible doctrine it was anowed, fworne and subscribed to by the three Estates of Scotland: (°) Out of the which Kirke there is neither lyfe nor eternall felicity, and therfore we viterly abborre the blafthemy of the who affirme, that men who lyue according to equity and suffice shall holden at be faued, what Religion that ever they bave professed. The Generall Councell of Lateran auerreth the same to be a poynt of faluation: (P) There is one vninerfall Church of the farthfull, out of the which no man is faned. The reason of this doctrine is, the (p) Conc. fecret will of God, who did fend his fonne Christ Ielus into the world to erect and build one Church, one Fayth, one Religion, one chosen company, which he hath purchased with his precious blood; for the which he delyuered himfelue to fanctify her with the lauer of water. In this only Church he hath appointed Apostles, Prophets, and Dooeth his Spirit, promileth his affiltance, imparteth his grace and spiritual girs: whenfore wholesuer is deutded, or fe-

(m)De fon

Seith to

(o) In the Parlament Edeburgh anno 1560.

Later ca, 16

The Ground of the Catholike,

parated from this Church, is wholly bereft of God's celeffiall comfort, as witnesseth the Ministers of Scotland themfelues in playne termes: (9) No man can recease forgiuenes of (9) In the his sinnes vntill he be ioined in the fellowship of Gods people & Church, and fo continue in the vnity of Christs body ever to the end, lyke a trew member of his Church. Wherefore I conclude, that who foeuer liveth and dyeth out of the Catholike Church, not having any vie of the Sacraments thereof, of the true word of God preached therein, of the good workes and prayers proceding from the members thereof, cannot justly hope for any faluation, yearather maketh himselfe guilty of eternall Damnation.

The twentith one Consideration.

That every man cannot be faued, of what foeuer Religion be make profession.

Here be many Libertines in Scotland, England, and Ireland, & elswhere who do thinke foolishly that euery man may be faued in any kind of Religion: which opinion as it is most false and erroneous, so is it most foolish and dangerous, bringing a man thereby to acknowledge no Religion at all, which is the way & path to Atheisme. The reason wherfore this opinion is most erroneous and falle is, because in every act of Fayth, we must not only regard what we doe belieue, but also (and that principally) ypon what ground and motive we believe it, or what is the reason of our beliefe. For of what kind the motive, or reason of our beliefe is, of the same kynd is our Fayth, beliefe, & Religion. So that if the ground, motiue, or reason (called Ratio formalis Fidei) wherfore we beleeve any thing, be most certayne and infallible, our Fayth lykewise is certayne and infallible : if it be vncertayne, our Fayth allo is vncertayne, fallible and subject to errour, and consequetly not a divine, but a humane Fayth. As for example: The Turke beleeueth, that there is one God, Creator of all things, because he is so taught by his Alcoran, which he

arcicles of Fayeb. 16. Sonday.

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thinketh (being persuaded by the inward Spirit, sayth he) to be written by the Spirit of God. But his tayth (albeyt he believe that which is true) relyeth, and is grounded woon a deceitfull reason and motive, that is, ypon his Alcoran or false Bible, by the force whereof he is moved to believe many false and blasphemous things, as, That there are not three persons in the Blessed Trinity, that Christ is inferiour to Mahomet, & many fuch : wherfore that fayth of his by reason of the soundation and motive is deceitful and erroneous, leading a man to eternall damnation. Even fo the Protestants belieue : (a) That Christ bis soule was put in (a) A? the grave: (b) That Christ feared the paynes of hell; and many D. 27. fuch heads of Religion, because they find (fay they) those (b Heb. 9. heads of Religion in the Bible translated by their owne ". 7. Ministers, whome they must auow to have erred in the translation thereof, and consequently must needes anow not to be the infallible word of God. For asmuch then as this their fayth relyeth vpon a deceitfull ground and motine, that is, youn their corrupted Bible, not youn an infallible and fure ground, it cannot be divine but humane Fayth, Hence I inferre this argument. That Fayth which relyeth vpon'a falle foundation and ground (albeyt it belieue somethings which are true) cannot be sufficient to saluation or divine Fayth. But the Fayth and Religion of fundry feetes and herefies of other ages, and of this our corrupted age relyeth vpon a falle foundation. Ergo, they cannot be fufficient to faluation.

As for example. The years of our Lord two hundreth, Epiphanithere were certaine Heretikes called Symmachians who be-us hi. de
lieued the blessed Trinity, the true Messias, receaued the mens.
Scripture, and the Bible as the word of God, exponing it pond.
alwayes according to their owne fansie and privat Spirit,
but because they denyed or misbeleeved the day of the vniversall judgement, they were condemned as Heretykes,
by the Church of God. Because the ground and motive of
their Religion was not in effect the Word of God, but the
word of God interpreted according to their owne sansie &
K Imagination. Likewise the Valesians, Nonatians, Angeliques,

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poning the same according to their owne fantie, to prove therby their herefies and errours; yet because the ground & lattrefolution of their Religio was not in the true word of God, but rather in their owne fansie and imagination, as gainst the consent of the vniuerfall Church, they were condemned by the auncient Fathers, as Heretikes & members of the Diuell. Euen so it is with our Protestants, who believe not the word of God, as it is precifely the word of God, but as it is viciously translated by the Ministers, and as it is erroneously explicated conforme to their owne fansie, and against the consent of the vniuerfall Church of God, which hath bene these sixteene hudreth yeares; which do-Etrine I will mak more manifest by this argument. Thosewho believe many heads of Religion which are not conteyned in the expresse word of God, and misbelieue other heads of Religion, which are conterned in the exprese word of God; are not grounded in their beliefe spon the only expresse word of God, or are not moved to believe or misbelieve by the authority of the expresse word of God only, as it is manifeft : But thu believe the Ministers of Scotland and England. Ergo. I proue the Minor. The Ministers believe. 1. That there be only two Sacraments. 2. That the supper of the Lord hould be receased with kneeling. 2. That the best worke a man can do, conteineth deadly finne. 4. That children may be faued without Baptilme &c . Which are no wife coteyned in the expresse word of God: yet they misbelieve these heads of the Catholik Religio. 1. (c) This is my body which is given for you. 2. (d) He that fayth I know him and keepeth not bis commaundments, is a lyar, and the truth is not in him. 3. (*) Tee fee then how that through workes a man is instified, & not by Fayib only. And many such sentences which are conseyned in the expresse words of the Bible. Ergo, the Ministers are not moved to believe or misbelieve by realo of the authority of theexpresse word of God only, (otherwise they would believe all alyke) but because they are so persuaded in their conscience to believe the one, and misbelieve the other, and in a word, because it pleaseth them to believe the one, and not the other.

(c) Matth. 26. P. 16. (d t. lohn. z. V. 1.

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P. 14.

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Of the which doctrine I inferre. First that the last resolution of the Protestant Religion is in one of these two grounds; first they believe this or that to be a poynt offayth because they find it (saythey) in their corrupted Bible (thogh they shall never be able to proue any debatable poynt out of the expresse word of the Bible) believing neverthelesse many other things which are not conteyned expressely in their owne corrupted Bible, but it cannot bea fincere faith which is grouded vpon fuch a corrupted Bible. 2. They belieue this or that head of Religion, not because it is conteyned in the word of God expressely, otherwise they would belieue all therin conteyned alyke, but because it pleaseth them to expane the expresse word of God to their fansie. and judgement, which they call the inward per suasion of the hoby Ghost; the which is the last Rendeuous, and resolution of the Protestants Religion, as the Hugenots in France witnelle plainty in their confession of Fayth: (f) Now regneissons (f) In the ces liures estre Canoniques, & regle de nostre foy, non pas tant par le confession commun accord, & consentement de l'Eglise, que par le tesmoignage of Fayth of & persuasion interieur du S. Esprit, que nous les fait discerner d'auec the Hugeles autres liures Ecclesiastiques. That is : we acknowledg these books France.arto be Canonicall and the rule of our Fayth, not in regard of the com- tic. 40 mon agreement and confent of the Kirke, but rather in regard of the testimony and persuasion of the holy Ghost, who maketh vsto discerne. thefe from other Ecclesiasticall books. The same teach the Ministers of our Hand in their articles of Fayth, where the Minister asketh: (6) M. How must we vie this Word, to haueshis profit arisiles of by it ? C. We must receaue it being perfectly perfuaded thereof in our Payth fet conscience, as of an undoubted truth fent downe from heaven. Wher- down in the fore if yee aske of a Minister why he believeth the prophe. Scots Carefy of I eremy to be Canonicall, and the bookes of the Ma- shifme . 45chabees not to be? he must needs answere at last after much Sunday. idle talke: Because the inward persuasion of the holy Ghost doth thu perfuade me, though the common confent of the minerfall Church be. against me. If yee aske of a Minister why doth he interpret and translate those plaine wordes of the Bible: (h) Thoushalt (h) Act. e. wet leane my foule in bell, contrary to the Church of God, and way. all the holy Fathers i he will answere at last, if yee vrge cioi

bim , because the snward per suasion of the Spirit doth thus per suade bim. What is this I pray yow, but abhominable & manifest herefy, the felfe fame tashion which all heretikes ever vsed, and in a word the doctrine of the deuills, preached vnder the pretext of the word of God, by the Ministers, of whom S. Paul fortold : (1) Inthe last dayes there shall fome depart from the Fayth, attending to the Spirit of errour, and doctrine of devills.

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(i)r. Tim. 4. 7. 1.

Secondly I interre, that though the Protestants agreein fome poynts of Religion with vs Catholikes, yet their fayth is not divine and infallible, but rather humane, fallible and diuerfe from ours, euen as the Donatifts herety kes, fayth S. Augustine, beleeved one God with the Catholikes, believed in the lame Christ, they had the same Gospell, fong the lyke plaimes &c. yet because they erred in one, they erred in all; (4) In those fayth'S. Augustin) they are with me, and yet not altoge her wis home, in schisme not with me, in berefy not with me, in many thing swith me, in a few not with me, by reafon of those few wherby they were not with me, the many could not bely them, in which they were withme. The which few things wherein the Donatists dissented from the Catholikes were fome vnwitten Traditions, fayth the same S. Augustine: (1) This neyther you, nor I do read in expresse words &c. Yet because the Church of God beleeuing those vn written traditions, & the Donatists refusing to beleeve the same, they were condemned as heretikes, as witnesseth the same holy Father: (m) Alibough no example of this mater be found in holy Scripaures, yet do we follow in this the truth of the Scriptures, when we do that which is agreable to the vinuerfall Church, commended vinte vs by the authority of the fame Scriptures. And againe: () The Apostles have commanded nothing concerning this matter : But the custome which was alledged agaynst S. Cyprian is to be thought to bane descended from their tradition, as diversorber things bane done which the vninerfall Church doth observe, and are therfore with great rea-10 lib. s. c. fon believed to bane bene commanded by the Apostles although thes

be not written. The reason of this is , because the true fayth mult needes be one and the fame, in all the faythfull; for truth is one, vniforme and constant: falfity and errour is various, discordant, and changeable, and the reason where

(k) Aug. is explic. platist.

(1) Devnioat. Ecclef. Coto.

(m) Lib. c. cone. Cref com. c. 35.

(n) Cab. It. de Bapt. cont. Don. And Roman Religion:

fore Fayth must be full and entiere; is the infallible authority of God, vpon whose testimony we believe, which atthority being once suspected or doubted of in any poynt of Religion, be it neuer of so small importance, the like doubt and suspition may creep into others, & consequently shake the foundation of Christian Religion. Wherby it is evidet, that the Ministers believing some articles of faith according to their fansie, and not believing others, believe not at all, as wifely disputeth Tertullian agaynst Valentine the heretike, faying : (9) Some things of the law and Prophets Valen- (0) Depretine approveth, some things be disalloweth, that is, bedisalloweth script. all, whilest he disproueth some. And S. Athanatius : (p) Whose- (p) Atha, in finbolo. ner deth not hold the Catholike Fayth whole and involute, he shall perishfor euer. The same auoweth S. Hierome : (9) That for one de Apolog. word or two contrary to the Fayth, many berefies have bene cast out cont. Ruf. of the Church. The same S. Gregory: (1) Nothing can be more (1) Grego dangerous then those Heretikes, who when as they runne through all \ qianz. things verightly, yet with one word, as with a drop of poy fon, corrupt tract. de and Stayne the true and sincere Fayth of our Lord, and of Apostolicall file. tradition. S. Bafil: (1) Such as areinstructed in the diuine doctrine, do (1) Apud not suffer any fillable of the dinine decrees to be depraned, but for the lib. 4. hitte defence thereof, if need require, willingly imbrace any kind of death. c. 17. Truly if one word, one fillable may make a man to loofe the true Fayth, much more one errour and deprauation in the Scottish Bible, may take away from it the authority of the word of God. S. Augelimeiayah

Finally it is not inough for a Cathelike to believe althe heads of the Catholike Fayth, but he mustalfo communicate and loyne in the vie of Sacraments, together with the Catholiks. Therfore though fome indifferent and worldly men belieue all things which the true Church belieueth, learing to professe outwardly that inward beliefe for world Ly respectes : Yet as long as they feparate themselves from outward communion of the Catholike Church; that very Separation & that diffentionalone is sufficient to cast them (1) Mab: headlong into everlasting fyre of (1) For be that dee h not garber 10. V. 30g with me, feathereth; he that is not with me, is against me, sayshis Christ Wheeby is appeareth first haw much shey are done

(q) Lib. s.

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the common principles and heads of our Religion contey+ ned in the Creed, not submitting themselves to believe all and whatfoeuer the holy Church belieueth. 2. It appeareth lykewise how foolishly the Protestants flatter themselues, crying out agaynst vs Catholikes for want of charity, because we condemne (say they) so many morall and good men of other Religions then of ours, fuch men being in conversation modest, blameles in their lyues, zealous in praier, almes, hospitality, and many other vertuous works. Whereunto I answere, that it is no want of charity in vs to speake the truth without dissimulatio in a matter of so great importance, whereupon relyeth eternall faluation, but rather an euident token of perfect charity, in forwarning the Protestants of the perill of damnation wherein they are: following in that the holy exaple of S. Paul, who without flatterie Wrot vnto the Corinthias: (") Do not erre : Neyther Cult. Cor. fornicatours, nor feruers of I dolls, nor adulterers, nor the effeminate Gr. shall possesse the kingdome of God. So the Catholikes, zealous of Gods honour, & faluation of foules purchased with the blood of Christ, doe charitably, in forwarning the Protestants of their dangerous estate in the fight of God; notwithstanding the outward morall lyfe, modest carriage, prayers and almes deeds, which will anayle them nothing to the gaining of heave, being out of the Catholik Church. (x) Augu. S. Augustine fayth : (2) Let vs suppose a man to be chast, continet,

6. D. S.

lib. 4.con, not concrous, not ferming I dols , miniftring hofpitality to the needy . Donat.c. 8 enemy to none, fober, frugall, but yet an Heretike : truly no mas make th doubt, but for this alone that he is an heretike, he shall not possesse the kingdome of God. And all those be heretikes who with contumacy and pertinacy manteyne their peruerle opinions against the Church of God, which hath bene this fix eene hundreth yeares : yea those Protestants who wilfully follow the herefies of others, who flouthfully deferre to imbrace the true Religion, who fearfully put of to accept the same whe it is sufficiently proposed vnto them. all those in the fight of God bemanifest heretikes, & belieue notin the true God, the true Mellias, but forge vinto them-Celuat 4231532

And Roman Religion.

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theselues another God, another Mellias. Now, (2) Whose- (y) Ang.
ner imagineth God such as God is not, he earyeth every where another q. 10,100.
God, a false God in his mind, sayth S. Augustine.

True it is, that there are many amongst the Protestants who have no fit occasion to be instructed in the Catholike Religion, yea who never having heard any thing at all of it, thinke that there is no other Religion except the Puritanes and Protestants, leade lykewise to the eye of men a good morall lyfe: All those I confesse are not so guilty before God, of the crime of herefie, as the Ministers, as fundry Noble and Gentlemen be, who know in their confcience the Catholike Religion to be the only Religion, yet for feare of the world, of necessity, and persecution, remayne still in the estate of perditio. Neuertheles those simple ones are in a very hard case, by reason that falling into deadly sins eyther by thought, word, or deed, they have not the meanes of the holy Sacraments (which are only in the true Church) wherby they may ryfe from that damnable estate. Besides that, the very grounds of the Protestant Religion, to wit, That a man continually transgresseth the commaundements of God; Man hath not freewill to work his faluation; There is no merit of good workes; Fayth only is necessary to faluation, and fuch like: These damnable grounds (I say) often beaten in the eares of the simple people, make them carelesse to withstand tentation, to ouercome finne, to do good workes, to be fory for their finnes committed, and confequently make them to be without excuse in the fight of God.

Happy be they then, who having heard of the Catholike Fayth, are carefull in fearching and finding it out:
Happy are they who having found it, do fincerely imbrace and intierly believe it: happy are they who doe communicate in outward profession and participation of the Sacraments, with the members of the Catholike Church: happy are they who by the often vse of the Sacraments doe renew their life in sanctification and holine se, and that constantly, till they heare those blessed words: (2) Come yee blessed of (2) Many Father, take inheritance of the Kingdome prepared for you, from

the beginning of the world .

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The twentith two Confideration.

15 hat disposition is requisite to him who by reading the foresays Confiderations, should imbrace the Catholike, Apostolike To lla sa pains ye and Roman Religion on office any com

D Elides the forlayd Confiderations, which are fufficiet D to moone any wife man to imbrace the Catholike, A-Stolike, Roman Religio, we have many others, as in al ages & kingdoms innumerable visible professours, innumerable learned and wife, men; yea of our Scottish Nation we have had as many holy, wife and valiant Kings as any externe Nation, and more in number then divers other Nations, as S. Malcolme called Kenmar, and S. Margaret Queen, S. David King, Confrantin the Martyr, S. William King, King Malcolme the Virgin , Connalles King , S. Vdelina Queen , S. Mashilda Queen, S. Richarda Empresse, Blessed Queen Marie the Martyr our Soueraigne King James the fixt his mother, S. Alexander, S. Colomannu patron of Austria in Germany, S. Mungo, S. Fridelinus, S. Edmudus, S. Fiacre, S. Syra, S. Romaldin Martyr, S. Droftan, S. Oda, S. Maxentia, S. Florentine, S. Clarus & fundry others, famous to this day amongst forray ne nations, & acknowledged to have descended of the Royall bloud of Scotland, being all Papifts, and Roman Catholikes, whose holy conversation & lyfe I am to set out, God willing in my Menalogy of the Saints of Scotland. We have had in like maner millions of most costant Martirs, who moued only with the Loue of God alone, have contemned al temporall things, riches, liberty, yea life it felfe; living innocently, and thedding their blood constantly for defence of the Catholike Religion. We have had innumerable holy Confessours and Virgins, who in vertue of our Religion haue made great mutation in their lives, in changing fro an imperfect degree of vertue to the very top of perfection: and who in proofe of their Religion have wrought many miracles, Which motives to our Religion cannot with any colour of truth, be pretended by the Protestants and Puri-

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on by the expresse word of the Bible. 2. Who cannot improue, no not one poynt of the Catholike Religion by the expresse word. 3. Who cannot name any man, who before Caluin was of their Religio. 4. Who cannot name any nation which maketh accompt of the Bible now prefently vfed in Scotland, Latin or Scottish, as of the word of God. 5. Who cannot thew any monument, as Churches, Chappells, or fuch, builded by any of their Religion, before the coming of John Caluin the Sophist. 6. Who cannot name any king in Christendome to have bene of their Religi-

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on, before the coming of Caluin and Luther.

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Notwithstanding all these most weighty and forcible Confiderations, fundry Protestants through the liberty of their Freewil, and specially through want of pious affection to imbrace the truth, for worldly respects, or flethly liberry, doe not suffer their minds to confider earnestly (as the importance of the matter requireth) these forfayd motiues, doe not permit their will to make election of the true and fincere Religion, and that by reason of a prejudicate erroneous conceit, which is feeled in their mind, with pride and obstinacy, which is common to all Heretikes; to which end the Ministers without any conscience intertayne the people with prejudicate and preocupied opinions, yeablafphemies agaynst the Catholike Religion: as that the Catholikes adore Images, put all their trust in their good workes, pray to stocks and stones, and such blasphemies which were tedious to me to rehearle. The other Impediment which hindreth men to imbrace the true Religion, notwithstading the foresayd Considerations, is a spirituall flouth, carelesnes, and neglect of heavenly thinges necessary to our saluation. This impediment is remarkable in many Protestants, specially in those who are given to honours, pleasures, and commodities of this world, who having little feeling of any Religion, no apprehention of things to come, of Gods Judgments, of death, of the eternall paynes of hell, of the losse of that eternall blisse, have chiefly fleshly pleasures, worldly honours, or both in mind

The Ground of the Catholike, (a) lobn. 5. and hart of whome our Saujour foretold: (4) How can you believe, who do recease glory one from another, and doe not feeke the D. 44. (b) to Cor. glory which is from God alone? And S. Paul : (b) The fleshly man 2. P. 14. perceaseth not the things of the Spirit of God , for they are foolishnes to bim. (e) Suth men, fayth the Apostle, are without all feare, fee-(c) Iude V. ding themselves, they are lyke wandring starres to whome is reserved 12.13. the darknes for ever. If yow talke with fuch men of matter of Religion, yow thall fee them turne all the places of the Scripture, yea can cite to their owne fansie, humor, and bad disposition, not making any accompt of the exposition of the holy Fathers, of general Councels, nor of the whole body of the Catholike Church: which is no new forme of dealing amongst heretikes, fince it was yfed by the Donatifts, as wifely remarketh S. Augustine : (4) The Donatifts (d) Lib. 1. cone Don (fayth he) connerted all the mysteries, and words of the hely books of the Scripture, vnto the images of those their fanfies, which bauing matift cap. 10. & epi. done , they feemed to themselues to sollow the very Scriptures , when indeed they followed their owne errours. Doe not the Protestants and Puritanes the same in explicating the Bible to their owne imagination and fansie He then who defyreth to faue his foule eternally, to enioy the bleffings of heaven eternally, to fee God, and the Saints of heaven eternally, must needes fet aside all worldly Confideration, in feeking out the true Religion, fet afide paffion and obstinacy which are infallible tokens of a diuellish Spirit; and defyre to feeke out, fearch, and diligently to inquire the true Religion, with humility of will and docility of understandinge, which are opposite to obstinacy and pryde, the very rootes and grounds of all herefie. This humility in hart is one of the greatest dispositions to find out the true Religion, as witnesseth the Prophet (e) Ifa. co. who fayth : (e) To whome shall I have respect, but to the poore lith one, and the contrite of Spirit, and to him that trembleth at my words. D. .. (f) Match. And our Saviour Christ Telus : (4) Learne of me, because I E .. D. 19. am meeke & huble in bart: Yea the want of this humility only is the cause that many do not find out the true Religion, be-(8) lam.4. canfe , (8) God doeth withstand the proude, and lofty mynded , and ginesh his grace and favour to the humble in mind. Docility of vn-

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derstanding is likewise requisite, wherby a man yieldeth willingly to reason without further obstinacy, setting aside contention of idle wordes, which alwayes doe accompany herefy, and is a worke of the fleth, sayth & Paul : (A) The works of the flesh are manifest & wrath, contentions, seditions, berefies. Finally frequent prayer made to God, with a humble mind, & earnest affection to find out the true Religion is a nost fit and necessary meanes to obtayine the same; for true Religion is a special gift of God, which is given by instant and feruent prayer.

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The three & twentith Consideration.

Certayne Notes and Animaduersions which the wife and learned .

Protestant, is to observe, in seeking out the true Religion.

First of all, yow are to apprehend this mater of Religion as a point of great moment and importance, and wheryoun dependeth eternall felicity, and confequently yow should not read Controuerfie-books eyther for curiofity, as many doe, or negligently and to passe your time only, nor with the Spirit of contradiction (which is familiar to the Protestants and Puritans) to find out faultes, and quarrell without just occasion, the Catholikes fayings I But rather yow thould read fincerely and in confcience making God himselfe the judge of your reading, proposing forend only to find out the true Religion , the true fayth and profession for the fauing of your foules: for by this meanes you shall, asit were, oblige God to give you light and offillance to difcerne the true Religion from the falle, which to obteyne you have great need to be huble in mind, devout in praiet, and indifferent to imbrace the truth only, to pray to God often, faying with the Prophet Dauid: O Lord teach me to ful-

2. When yow beginne to read any controuerly, endeation fift to apprehend well the true state of the Question, not belieuing one side only, but rather searching out what every syde, Cathonk & Protestant holdern therin, & in this G 2 poynt The Ground of the Catholike,

poynt, befids many others, yow shall find amongst the Protestant-writers great fraudand deceit vsed, by reason that they propone the questions not fincerely as we Catholikes do hold and believe them, but as they would have the Reader understand them to their owne aduantage. As for example: The Protestants propose that question thus, When ther a man may be faued by worker without grace ? Which is easy for the Protestants to impugne, by reason that it is false, But the true state of the question, and as the Catholikes do belieue it, is this : Whether by good workes that proceed from the grace of God, and true Fayth, a Christian may be faued? And fo in all the relt, yow shall find great stand amongst the Protellant-writers in proposing the true state of the question, at yow that feespecially in M. Perkins book called, Thereformed Catholike, who almost never doth propose the true state of the question : which deceitfull proceedings lobn Fox also vfeth in the booke of his Actes and Monuments printed at London anno 1596. Where in his preamble to the fame pag. 22. fetting downe differences in doctrine betwixt the Catholik & Protestant Church, is conuinced to have made aboue an hundreth & twety lyes, in leffe then three leaves.

3. When yow have found the true state of the Question, yow must be very carefull to hold the same continually in your mynd, confidering attentiuely whether the discourse which yow shall read in your Author be to the purpose, & doe levell right at the marke or no, or runne afide to impertinent matters, as often yow shall find the Protestants to doe; and specially D. Whitaker in his controuerfies, who doeth fill up leaves with many wordes, but to little purpofe, playing alwayes the Oratour, bue not the Deuine & Doctour. In lyke manner yow shall find many Protestant-writers in these our dayes who flip asyde, and will -dryue yow into many by-matters to confound your judgment and memory, weary your patience, and therby make all your reading vnprofitable and thus yow shall find in those Protestant-writers, who have more words then wit pallion then learning, deceit then truth .

4. Yow must remark diligently how that the Protestat poyne

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writers doe promise nothing but Scripture, nothing but the pureword of God, the expresse words of the Bible; yet in effect yee thall find that they give for Scripture, their owne inuentions, for the word of God, their owne expositions, & for the true text of the Bible, a most corrupted and falfified translation, as yow will fee in the booke followinge. Moreover you must remarke, that when the Protestants doccite Scripture, and their owne corrupted Bible, you must consider I say, how that place cited by them was understood and interpreted by auncient Fathers, of whome the Protestants themselves make great accompt, and who were many hundreth yeares before those our controuersies didaryfe. As for example : We Catholikes doe alledge for proofe of purging fire after this lyfe, those words of S. Paul : (k) s. Cor. (4) He shalbe faned, but fo as by fire, as S. Augustin in fundry pla- 9. ces of his workes withefferh, and beforehim. Origen, and. after him S. Gregory, and fundry others. The Protestants agaynst Purgatory, alledge vpon their fide the faying of Salomon : (b) Where the tree falleth, there it lyeth. No man shall (b) Ecclifi. find that this place was ever alledged in this fense by any auncient Father, which is fo certayne and infallible, that the Protestants in citing the Scripture for their herefies & opinions, cannot possibly name not only one auncient Father who hath interpreted those places of the Scripture as they doe, which the weth the Protestats to be manifest Heretikes in explicating the Scripture agaynft the ftreame and multitude of all the learned holy men, who were fro Christ to Luther his time, and fince.

ledged, it is to be considered in whatage they wrote, and whether that which they say was ever found to be contradicted by other Fathers of that age, or after them. For wheno contradiction is found (though any Fathers sentence, doth not make a matter fully de side; or of necessity vader, payme of sinne, or heresie to be absolutely believed,) it is a weighty and insaltible proofe; that the thing swhich the Father affirmeth, was so believed by the whole Church of God, in his dayes, and consequently it were great temos.

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ty not to believe the fame. As for example, S. Augustins eplication of the forefayd place , be shall be faued, but fo as by fire, in proofe of Purgatory, was neuer contradicted by any Father of his age, yea or before or after him, which is an infallible marke that the fayth of the Catholike Church cocerning Purgatory was then vniuerfally in vie, and before S. Augustine, yea and after him. And forasmuch as that Church and Religion which was in S. Augustines tyme, was, and is acknowledged by all to have bene the true Catholike Church, it must needs be presumed to have held nothing generally, which the Catholike knowne Church of the precedent age before S. Augustine did not also belieue and teach, and so from one age to another, voward and downward may this demonstration be made, which ought to be a great motive to any discreet and unpassionate Reader. Whereof the contrary is manifest in fundry expositions of the Scripture by Origen, Tertullian, and fuch, whose partiall and erroneous expositions were contradicted by those of their tyme, and after them.

6. Yow must needes in lyke manner remarke the double dealing of the Protestants in writing and preaching: by reason that in generall, and publickly they will say and protest the holy and auncient Fathers to be of their Religion, of their Faith, and profession, to the end that they may bleare the eyes of the ignorant. But if any Catholike cite for him any manifest place in particular of any auncientFather, as of S. Augustine for Purgatory, & praying to Saints in heauen, S. Am brose for the Reall Presence, and sacrifico of the Maffe, and fuch like; then yow thall fee the Minifters answere that the holy Eathers were men , might erre, and lye, deceaue and be deceaued; as if the Ministers were not men; yea lying and erroneous men, fince they can doe no good, fay they, but continually, do tranfgreffe Gods commaundments, teaching alway two feuerall forts of doctrine, one in publicke the other in particular In lyke manner when the holy Fathers are brought agaynst their damnable opinions they will answere ever with this and guylo that there is no comparison between the Buthets and the Scripture ; they ANG they

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they should not be believed except they bring Scripture with them . But if the Catholike aske Scripture of the Minister, and the expresse word of the Bible for his opinions, the Minifter being guilty, and certayne that he cannot proue any debatable poynt of his Religion by the expresse word, nor yet impugne any of our Religion, will give yow, infteed of the expresse word of the Bible, his consequences and deductions, that is, his owne exponitions, explications, fuperfititious damnable herefies, and doctrines of the deuill, which he giveth and preacheth to the ignorant people, as if they were the word of God. After the same manner, if the Ministers alledge any places out of any auncient Father. founding to the fauour of any poynt of their Religion, if yow demand of them, whether they will stand absolutly to fuch a Fathers doctrine and determination in that, and all other controuerfies which he handleth, they will refuse it affuredly. But we not, if it be a matter not cenfured by a-for example, when the Ministers do alledge S. Augustine agaynst Freewill, if yow aske them whether they will stand absolutly to S. Augustines judgment in this poynt, and in all other poynts of controuerly betwixt vs and them, as Purgatory, Prayer to Saints, prayer for the dead &c. they dare in no wife accept thereof: But we Catholikes have no difficulty to admit S. Augustin concerning all controuersed points. Finally if yow cite playne and manifest sentences of the Fathers agaynst Protestants, they will answere that they speake figuratively. Thus M. Andrew Ramsey being asked of me, then in prison in Edenburgh, whether S. Augugustine had not in his workes, fundry prayers directed to the Saints in heaven? he answered as a playne Atheist, That S. Augustine prayed per prosopopeiam. Could any Turke or lew answere more Sophistically or Atheistically?

7. By reason that the Controuersies be so many and the discourse so large vpon every Controversy, and the shifts so innumerable, it will be impossible for yow, to quyet and settle your judgement by only reading of divers books. And though it were possible for yow, yet it could

The Ground of the Catholike,

not be possible for thousands of others who cannot read, nor have the commodity of books ; for which cause you mult have a more fure and infallible rule, to find out the true Religion, then reading; which is, the Refolution of the vniuerfall Christian Church in every agoconcerning matters of Religion. This is the only fure, thort, and intallible way, to find out the true Religion: which way S. Auguftin teacheth and fetteth down plentifully, in his booke against Cresconin the heretike laying: (c) Quisquit falli meruit cont. Cref buins obscuritate Quaftionis , Ecclesiam de ea consulat. That is: Whofoener feareth to be deceaned by the obscurity of this Question, let him go, and aske the Church thereof. And this same intallible way our Saujour commaynded vs to follow, when we are in doubt of any poynt of Religion, faying: Tell the Church of it: He that will not beare the Church, let bin be to thee as a heathen and publican. For the which cause S. Augustin sayd wisely: (d) I truly would not believe the Ghofpell, except the authority of the Church did induce me theree. To which teltimony of S. Augultin, I might joyne the testimonyes of the holy Fathers . who with one consent doe appoint, as an infallible rule to

(d) Cont. Epift. Meoub, c. 3.

(c) Lib.

com. c. 33.

(e) M. Field tory.

find out the true Religion, to try and fearch diligently, which is the true Church. For, Seeing the Controversies of Religion [fayth a Protestant in our tyme) are growen in number fo many, and in in his Epi- nature fo intricate , that few have tyme and leafure, fewer frengthof Ble dedica- understanding to examine them; what remayneth for men defirous of facisfaction in things of such consequence, but diligently to fearch out which among all the focieties of men in the world, is that bleffed company of boly ones, that houshould of Fayth, that spouse of Christ, & Church of the living God, which is the pillar & ground of truth; that fo they may imbrace ber communion , follow her directions , and rest in ber indgement, and consequently ionne themselves to that happy company of the triumphing Churchin heaven. I wish from my hart that my deare countrymen in Scotland, England and Ireland would yield to this Protestant-writers counsell, in feeking out the true Church of God. To which end I have fer downe thefe forefayd Confiderations to the glory of the bleffed Trinity, the proffit of the Protestants and Puritans, The The and the comfort of the Roman Catholikes.

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The foure and twentith Consideration.

The Conclusion of this first Part, or Introduction.

T T Auing fet down at length the infallible meanes wherby we may find our the true Religion, Church, and Proteifion: having lyke wife proued the true markes of the true Church, and those to be only proper to the Catholike and Roman Church, and consequently having proved that for the space of fifteene hundreth yeares the Protestants and Puritanes had no Church at all, no Religion, no Fayth, no outward profession knowen to God, or the world, yea no profesiours of their Religion except two, to wit, Nullus and Nems, that is to lay in truth, none at all : It followeth then of necessity, that the Protestants Religion before the comming of Caluin & Luther was nothing els, but a plain Platonicall or Poeticall Chymera, that is a meere imaginary fiction invented by feditions Puritanes, to change the Politicall State (vinder the pretext of a reformed Religion) of Scotland, England and Iteland, that thereby they might more freely inuade the lands and possessions of Catholikes, take to their own vies the rents and temporall goods of the Church liuings, ouerthrow the auncient Nobility of those three auncient kingdomes, casting down their houses, bar hithing them from their natiue Countrey, imprisoning their persons, and vsing all fort of barbarity, which the furyes of hell could inuent, against them,

Now it followeth to set down in these fixteen following Ages or Ceturies, first the names of the chiefe Pastors in every Centurie, as being the principall members of the visible Church. 2. The names of the Kings of Scotland (the same is easy to be done of the Emperours, of the Kings of Frace, England, Ireland, Spayne, Poland, Denmarke, Sweden, and other Princes, all Catholiks, who did raygne in all Christendom before the coming of Luther & Caluin) who happily have raygned & professed the Catholike Religion to this our Age & Century. 3. To set downe the doctrine,

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Fayth, and Religion of the most holy, samous, and learned Fathers, who were in euery age and Century, vling the very words of those holy Fathers with all fidelity, that thereby the Catholike Reader may fee manifestly, that the Catholike and Romane Religion (for the which we are now perfecuted by the Protestants and Puritanes in Scotland, England, and Ireland) is the felfe same Religion which was proteffed by the holy Apostles, & which from them hath visibly without any interruption continued fro age to age to these our dayes. To which end I have made choyce of twenty fyue articles of the Catholike Religion, which, (as the chiefest of all the rest) I proue first by Scripture and good Reason, called probatio de iure. Then, by the consequences & doctrine of the holy Fathers of every age, called probatio de facto. Thirdly, I fet downe the places of the Bible concerning those articles, talfified by the Ministers of Scotland and England. Finally, I shew, cleerly in my opinion, that the Protestants and Puritanes have neyther for the the expresse word of the Bible, nor the plaine text therof, eyther to proue any debatable point of their Religio, or to improve any of ours; nor any groud in the Scripture, not antiquity, nor fuccession, nor vnion, nor meanes to manteine the same; and finally that their Religion is nothing els but a meere invention of the Ministers.

Now, I challenge the Protestants, if they can, to deuise & set downe a catalogue sufficient to confront this of mine. I challenge them to set down the Professors of their Relgion in every age, as I doe the Professors of our Catholike, and Roman Religion; to set down their very words, and & plaine sentences faithfully: which they not being able to do, are obliged in conscience (if they have any conscience) to anow plainly the truth in so weighty a poynt; that is, That they are childre without Fathers, & schollers without Maisters; That they are the first professors of this new deformed Religion, & that they cannot name any professor of their Religion in all essential points, before Luther and Caluin, the former two alwaies excepted, Nulley and News.

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A denout Prayer, to conforme our felues to the Will of God.

Raunt me, O most mercifull God, sevently to defire I fuch things as may be most acceptable & pleasing vn- Ex Dino to thy diuine Maielty, with wildome to fearth after them, notto be deceaued in the knowledg of them, & vnfaynedly to accomplish the performing of the same, to the prayle & glory of thy holy Name. Direct fo my life, and graunt, I humbly befeech thee, that I may have both knowledge, wil & power, to do that which thou requirelt, & wouldest have me to do, & in fuch manner, as is most behoofull, and expedient for my foule.

Graunt me, O Lord God, vnderstanding to know thee, wisdome to find thee, conversation to please thee, perseue rance to expect thee; & finally through hope to imbrace thee, and through thy Grace to enioy the benefits of this transitory life, and in the world to come, be made partaker of the reward and heauenly ioy, through the precious bloud of that immaculare Lambe our only Saujour lefus-Christ; to whom with the Father and the holy Ghost, three persons & one God, be all honour & glory, world

without end. Amen.

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Another Prayet.

Mhipotent, & most benigne, and mercifull Father, I most humbly beseech thee, that it may please thy diuine Maiesty to visit with thy Fatherly affection, all such as are any way fallen, or departed from the pure Catholik & Apostolike Church, or have doubt in any article of the Faith & doctrine therof, or be seduced & deceaued through anyfalle perfuation; & to illuminate their harts & vnderstanding, with the beames of thy divine light. Stay them O Lord, and bring them backe to acknowledge their errour, that being truly converted, and vnited to the Catholike Church, they may confesse with mouth, and shew in workes, one true Catholike & Christian Fayth; and by temayning in it, worke their owne faluation; that so both we and they, being of one mind & wil, & dwelling togea-

Thoma A. qumas. (9) The Ground of the Catholike,

ther in one fould, may heare & follow thee O Lord, our true theepheard, through the merits of thy precious bloud & passion. Who livest & raygnest world withoutend, Amen.

A Prayer for the imbracing of the true , Catholike , made revision col o and Roman Fayeb.

Mnipotent, & most mercifull God, wheras without true Fayth no man can be faued, or please thee, but Ex S.Dio- comming vnto thee (as the Apostle fayth) he must believe mylio & a- I most humbly beseech thee to give vnto me the true, right, & Catholike Fayth, which is not stayned with any spot of peruerfenesse, nor involved in any errour, but in every part pure and fincere.

Graunt O Lord, that I may follow & imbrace that Faith only, which the holy, Catholike & Roman Church doth teach & professe; the being the pillar & firmamet of Verity, & so guided & grounded by thy holy Spirit, that in Faith

and doctrine the cannot erre.

Giue me Grace, O Lord, that whatfoeuer shalbe conforme, & consonant to this orthodoxe & Catholike Faith, I may imbrace, and approve the same; & detest & abhorre what shall be contrary therunto: that al my works, words, & deeds may be answerable to this Fayth, least by my bad life & example, I may feeme to deny thee, whome with a

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true & fincere Fayth I confesse.

Increase, O most mercifull Father, and so confirme this true Fayth in me, that neither man, nor diuell may be euer able to take the same away from me: but that both in word & worke, I may alwayes professe, & confesse the same; yea and if need be, to scale this truth with the sheeding of my bloud, and death it selfe, in testimony therof. Confirme O Lord God, this my will & defire, through Christ Iefus thy only Sonne, & our Judge, who livethand raygneth, with thee and the holy Gholt, in perfect Trinity, world without end. Amen. time Carbolike & Christian

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OF THE CATHOLIKE AND ROMAN RELIGION IN THE WORD OF GOD.

With the Antiquity and Continuance therof, throughout all Kingdomes and Ages.

COLLECTED

Out of divers Conferences, Discourses, and Disputes, which M. Patricke Anderson of the Society of IESVS, had at severall tymes, with sundry Bishops and Ministers of Scotland, at his last imprisonment in Edenburgh, for the Catholike Faith, in the yeares of our Lord 1620. and 1621.

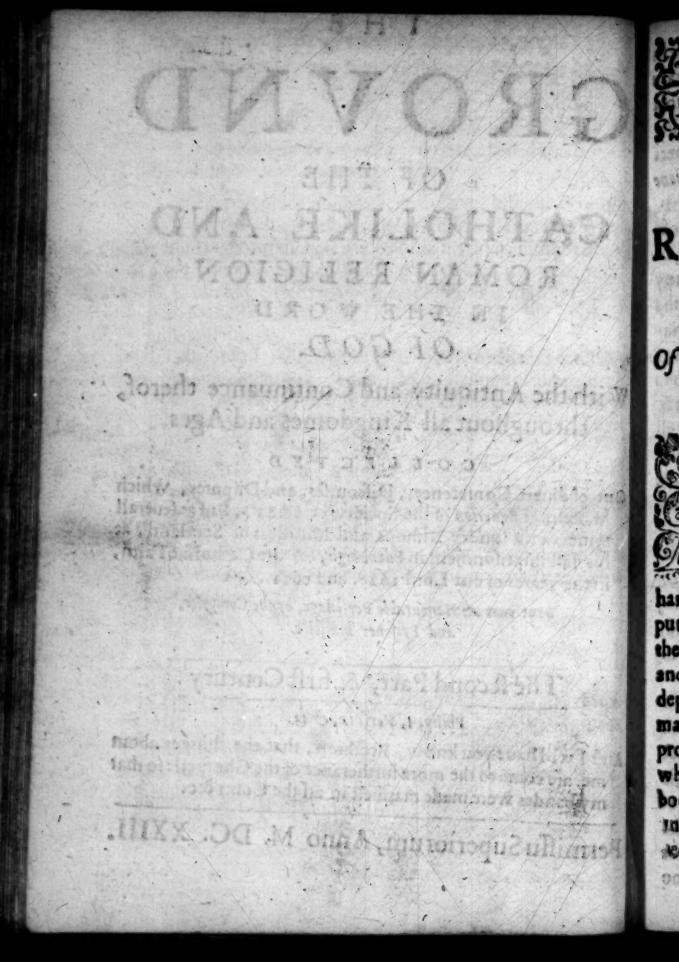
Sent vnto an Honourable Personage, by the Compyler, and Prisoner bimselfe.

The second Part, & first Century.

Philip. 1. Verf. 12. 6 13.

And I will have you know, Brethren, that the thinges about me, are come to the more furtherance of the Ghospell: so that my bandes were made manisest in all the Court &c.

Permissu Superiorum, Anno M. DC. XXIII.





TO THE

RIGHT VVORTHY

STVDENTS

Of the foure famous Vniverfities of Scotland, S. Anderewes, Glasco, Aberdine, and Edenburgh,



PARS TO TLE that famous Philosophy
pher in penning his morall Philosophy
thought all his labours wel imployed if
he could proffit any one therby: how
happy then may M. P. Anderson thinke
his labours imployed, the tyme of his

hard and rude impersonmet in Edenburgh spent in Disputes, & Conferences with the Ministers, having wonne therby sundry to the light of the true Ghospell, to the loue and seare of God, from whence the hope of all Eternity dependent? And as you are the Fountaines of which many must drinke, the seeds from whence many must proceed, the lightes of the Kingdome, and the Mynes, whose treasure of learning is to be derived to the whole body of the Kingdome of Scotland: So are there opened into you in this second Part those veines of gold, coteyed in the expresse Word of God, and in the testimonies

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of the holy Fathers, and Writers of the first hundred yeares after Christ; which Testimonies I will intrease you to peruse with an indifferent and single eye, with a great zeale of imbracing Truth fro the mouth of Christ, and from those Honorable, Learned, and holy Fathers of the first age, Quorum testimonia sunt omni exceptione maiora.

Truly, if yee would heare none but those, in whose bosomes yee have been bred, and consequently to be so farre enamoured of your Ministers doctrine, without any ground in the expresse Word of God, or al Antiquity; the more yee should be blamed, that being amongst all Nations held of witty & quicke Judgment, sit for all sort of Sciences, yet yee would willingly, & wittingly preferre the counterfeit drosse of the Ministers, before the true & perfect Mettal of the holy Word, and testimonies of all antiquity. Or can you but imagin, that men of such life and conversation, as your Ministers be, could find out any holsome doctrine, (a) Quatos latuerit Sanctos, tos praserierit sapientes?

(a) Beru. Ep. 190,

(b) Lib. g. Confess. c.s

and the ancient Heretiques of his sea, in their preaching and discourses promised nothing more the Truth, Truth, the word of God, the Scripture, the Bible: yet he found, as he witnesseth no truth amogst them, yea nothing but lies, vanities, and new invented superstitions.

The same shall you discerne in the Ministers of our tyme: for although they bragge, and boast of the pure Word of God, the Bible, the written Word; yet in effect they cannot shew, no not one debatable point of their Religion to be cottey ned in the expresse Word of God. 2. They cannot possible improve any point of the Catholike Religion out of the same expresse Word. 3. They cannot

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name any Nation vnder the heavens, which audwerh their Scots Bible to be the Word of God. 4. They cannot name any forraine Doctour, or Doctours, who doe free their owne Scots Bible from fallifications, lyes, and errours . Finally , () By the word of the law they impuene the law, framing sheir prinate fense and construction to countenace inc. 3. Ep. sheperuerfity of their mynds, by the authority of the late 2 ma- ad Titum. king by their peruerle Interpretation, (4) The Ghofpell of (d) Hier, I. Christ, she Ghof ell of man, or which is soorfe, the Ghofpell of the Ep, ad Ga-Divelled to rather wall some band bir the trainer of lat.

They boaft of the pure preaching of the Word of God, yet in effect they have no Comiffion no Authority to preach, no Vocation at all, but are (e) Theues, who enter (e) loa. 10. not by the dore, but climbe another way, to Steale, kill, and ".1.10. defroy your foules. They are the falle Prophers who cry (1) Thus fayth the Lord, when the Lord (aid it not , nor fent f) Fzech. them . They glory to have reformed the Church of God; 13.0,3 6.70 wheras you shall easily perceaue how miserable, and deformed Scotland is become by their reformed Religion: and their owne formes and fashions do witnes the same plentifullie, as a famous, yea a Protestant-Writer called Zanchius doth testify thus of them : (3) We Protestants of (g) Ep.ad the reformed Church (layth he) often of let purpose overcloud loan. Sturthe state of the question with darknes; things which are mani fest we impudelly deny; things falle without shame We anouch; things plainly impious we propose as the first principles of Faith; Miscellan. things orthodoxall we condemne of herely; Scrip ures at our One pleasure we detorte to our owne dreames; we boast of Fathers when we will follow nothing lest then their doctrine; to decease, to calumniate, to raile is familiar with vs &c.

mi. Habetur in fine 1.7.68.

O yee flourishing Academians, O Scotland my dearest Countrey, consider wisely, & in the presence of God, I befeech thee, how thou hast damned vp the passage, by

which

EPISTLE DEDICATORY.

which the cleere waters of al antiquity should flow vote thy kingdome, and thou haft opened the flufe to the Pud. dels of the Ministers new doctrine, new fayned Sacraments, new Articles of faith, new Bible, and Scriptum vaknowne as yet to all other Kingdoms, and Nations: Consider, I say, how God therefore hath punished thee, yea now of late with extraordinary Indigency; and a. bandon these new, and vnwonted doctrines, and imbrace againe that ancient Faith which once thy Noble. Ancient, and Princly Kingdome, Daughter of God, de uoutly sucked from the breasts of the Apostles, which all thy former Kings, and Princes, from King Donald the first, vntil Bleffed Queen Mary, constantly professed, thy Lawes established, thy People honoured, thy Vniversities defeded. To this end I will not cease to facrifice vnto God my continuall prayers, and rest alwaies,

Your most humble Servant.

P. A. S. I.

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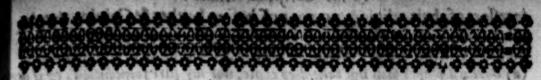
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To the Christian Reader.

E C A V s z the visible succession of lawfull Pastours, and the perpetuall pedegree of zealous believers is an infallible marke of Christs chosen Church, I have beere presented to thy view: First the supreme Heads and Governours of the Roman Church. 2: The chiefe professours,

yes of our own Nation of Scotland, by which it hath been taught & cosinged, s. I thew the pedegree of the Kings of Scotland, all Roman Can sholikes, from Donald the first vatill B. Queene Mary the Martyr, our Grecious foueraygne his Mother, few other Mothers in our age being worthy of fuch a Sonne, few other Sonnes worthy of fuch a Mother. 4. I proone by the Scripture ewenty foure substantial points of our Catholike faveh the reft being easily deduced out of those, & the Churches aushority, which I prooue at length, s. I chalenge the Ministers to improve any of those 14. articles, and to be contrary to the expresse word of the Bible, which they shall never be able to do. 6. I challeng them likewife to proue any one point of their Religion, as fet downe in the expresse word of their own Bible, which being impossible for them to do, I force them to anow that they preach not the Bible, not the expresse word, not the Scripture, but their owne fancies, yea old rotten & condemned heresies, which they call their consequences drawne out of the Bible. 7. I fet downe those same 14, substantiall points of our Catholike Religion proved by the holy Fathers of the first hundred yeares, putting downe most faithfully their owne words, sayings, & consequences drawne out of the expresse word of the Bible; being a thing so notorious, that a man who hath any reason, judgmet, or understanding, any feeling of God, of care of his conscience, should willingly prefer the consequences of these holy, wife, learned & ancient Fathers before the stinking puddle of cofequences of the Ministers, who are children without Fathers, & preachers Without commission, or any warrant in the word of God 8. I thew how the ministers have falsified the Bible in all those places which make for vs Catholiks against the. Finally & last of all, I proue that the Church of God in this & the other enfuing Ages, was a known generation, fociety & congregation of Pastours & people, Parents & Children, Heades and members fuccessingly propagated & jointly vnited without interruption one fro the other; which must needs still persevere constant & faithful, What opposition soeuer be made against it. And on the contrary I shew, that the Ministers of Scotlad, England, or Ireland can thew no fuch predeceffors

To the Christian Reader.

decellors of their religion, no not one before Luther & Calula, who de gree with them in all effentiall points of fayth, concluding therby the they are vokind lipps grafted by Sathan, of whom the Wileman laith (a) Battard plants fail not take deep roote, nor lay fure foundation : & if in the boughes for a simethey fall foring, being weakly fet, they fall be moved of the wind, w by the vehemency of the winds they fall be rooted out .

Sap. D. 1. 4.

(a)

Consider Christian Reader I pray thee if in the case of some teporal State any Lord or Earle of Scotland to produe the tytle of the lands he holds, should produce the publike fentence, not only of all the Judges of Scotland for the space of fourteen hundred yeares, but of all the world for the space of fifteen hundred years: the sentence, I say, judicially deck ded in the presence of all those Kinges, & of the three Estates of all those Christian Kingdomes in fauour of the true Possessour of the land, conde. ning the adverle party of impolture & intrulion : & this their decision. fentence & condemnation in digers recordes amongst the publike monuments not only of that one Kingdom, but likwile of the whole world to be extant: And on the other fide the adverse party could bring forth none of former tymes to speake in his fauour, alledging only that all his Forefathers & keepers of the land, were & had been inuifible, vnknows & latent; what ludge, I pray you, what reasonable Man would make doubt who had the better right in Law ! So it is betwint vs Catholiks & the Protestants: for we produce for our Religion the Sudiciall fentence not only of all the Kings & spiritual ludges of our Kingdom of Scotland judicially pronounced, but of the whole world, and that not at one tyme but at feueral, for the space of fifteen hundred years; indicially I say, pronounced, & all accepted, ratifyed, executed, & by publike monuments seffified. The Ministers in the contrary can name no visible predecesson for their Religion, yea bring nothing but their own phancies & inventios, under the Childish pretext of the word of God; bring no Iudiciall fesence giuen in their behalfe by either Coufell, or Parlament, or Publike monument, shew vs no Author, name vs no writter, specifie no marke or token of the being of their Religion before Luther and Caluin : shall then any reasonable Man thinke such Ministers & preachers to have any Right or Commission to preach to have any ground in the word of God, any warrant for their religion, any antiquity or lineall successions

Wherfore I carnelly intrease the Christian Reader to give place to reason, & to eschew their new Religion & profession, if he will auoyd his eternall ruine, & loffe of everlafting faluation, which is the due & ineuitable reward allotted for misbelieuers : from the which Christ lesus free all them who are effectually defirous to line, & dye in the true and Catholike Church, Amen, With the which defire, I reft alwayes,

tather she contract and needs this pertence confine & faithful, and or the contract & fire w. - To dank on water as anchard to bright be lose P and S. I.

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THEFIRST AGE, OR

CENTVRY.

A Table, or Catalogue of the Names of some Roman Catholiks, which shew that the Roman Church bath byn continually in all ages fince Christ & bis Apostles. contill our dayes, & shall continue to the end of the world.

CHAP. I.

The chiefe The Pastours of veare ofour the Roman Church . Lord.

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Pastours, Do-Cours, & Profesfours of the Roman Faith.

Kings of Scotland from the yeare of Christ zo . vnull

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lesus Christ 30. yeares

The Bleffed Vir-1 Az len.

Before the comming of God and Man gin Mary , S . John Christ the space of 330. borne of the Blef - the Baptist, S. John' yeares, the first sco tish fed Virgin Mary the Apoltle & Eua- King was ter gufur fonthe 25. of De- gelift, with the sell ne to Ferchard, to whome from of the Apoltles, and lineally did fucced Fethe Creation of Euangelilts, S. Mar- ritharis, Mainu Donathe world 4022. tha, S. Mary Magda- dilla, Notham, Reuther,

yeares, did fuffer Death poon the Crose the 34 yeare of his age. He is our Soneraigne Lord, Redeemer, and Pa-Stour, who bath left in his Church for the confolation of the Faythfull, and to keep peace and puron, in matters of Religion, a Vicar vuder him.

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S. Peter Apo-Ale, to whome Succeeded .

69. Linu.

of Scouting 80. Cletw.

83. Clemens.

havis, Marines Danie.

len, S. Paul, S. Stephen the first Martyr, Timothy, Barnabas, Dionysius Areopagita, Martialis.

And of our Scottish Nation S. Manfuetus Bishop of Toul in Lorraine & disciple to S. Peter, of whome Demochares in Catalog ep. Tullenfium. Fracifcus du Rosiers Tom. 2. Stemmat . Lotharing. adann, 62. and others wrytethus: S. Manfuetus discipulus S. Petri, focius S. Clementis Episcopi Metensis, Natione Scotus Oc.

Lykewyse of our Scottish Nation famous in this age were the SS. Barinthus Priest, Paschasius Abbot fent by King Donaldus to Pope Victor in the yeare of Christ oo. B. Claudia wife to S. Pudens Senatour of Rome, and mother to Timotheus, Nouadat on hill sit , 13 Pris; Praxedis, & Pude iana: as witheffeth Romanum Martyrologiil. of hanism his the Finally S. Beatus, S. Peter his Difciple dilly Norbann Renther

Reutha, Theresu, Iofina, Finnanus, Durslus, Euenust. Gillus, Euenus 2. Ederus, Enenus 3 . to whome succeeded Metellanus who was crowned King & yeares before the comming of Christ, and dyed the yeare of Christ 29. to him succeeded Caratacus, Corbredus, of whome thus reporteth du Rosiers Tom. 6. Corbredus licet à Romanis fæpius fuperatus effet, eos tacruentiffimis men prælijs fuperatos, ex Scotorum & Pictonum depulit agris. Dardanus, Galcus, or Galcacus, of whom fayth the same du Rosiers Tom. 6. Galcacus Rex optimus egregie Romanos debellauit. Of this king Galcacus whom others do call Galdus. as brought vp amog ftragers, for he was brought vp amog the Britios)maketh mentio Tacitus in vita Agricola, which Agricola did makewarre against the Scots, or Caledonians, about the yeare of Christ 82 . as witneffeth Dio .

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But King Galcacus did manfully stand against the power of Agricola, and of the Romans . Tacitus makeib mention of a most aliquent Oration of Galcacus to the Scots, to the end they should beepe their naturall liberty . Of which Oration Lipfrus in he Annotations upon that place grueth thu judgement: Moriar, fi quid meo sensu prudentius, disertius, argutius est in omni Romana lingua. I might eafily in lyke fort fet downe the names of the Kings of England, Ireland, France, Spayne, Dennemarke, Poland, Sueden, and divers other Kingdomes, all Catholike Romans : prouing therby the antiquity and votuer fality in tyme, place, and perfous of our Religion, which notwithstanding I will heere omit, to ments And S. Lune (aven of Zacharizs and Elizabetted, ed

The holy Apostles wrote the new Testament in this first Age : and because the Puritans blinde and abuse the poore people in Scotland, faying, that their Religion is the felf-same Religion which the Apostles professed : I will fet downe heer some chiefe heads of the Puritans and Protestants Religion, drawne out of their owne Confession of Fayth, which the three Estates of Scotland at severall Parlaments have folemnely sworne, anowed and subscribed. And on the other fyde I will fet downe how fuch poynts of their Religion be directly against the old and new Testament, and confequently that their Religion is far different from the Apostles Religion, yea is nothing els but a new invention of the Ministers . Call to had a stand of

That the Puritans and Protestants Religion, is not the Religion of all dentils to bathe boly Apostles . Ton boil i . Yuman

The first Section, house an allegar

not-indicate it is and burnery 1. THE Puritanes doe belieue that the commande- prayer vied ments of God are impossible to be kept, yea though a man have the grace of God: (a) For the flesh (fay they) enermore rebelleth against the spirit, whereby we continually of sinnes, transgressethy holy Precepts, and Commandements, and so pur- let do we chase toour selues, through thy inst indgement, death & damnation. If continually the Puritanes transgresse them, Ergo,

and (a) In a called the Confellis m their Pfalmoucke.

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The Ground of the Catholicke,

in no moment of their whole lyfe, do they, or can the keep them, though affifted by the grace of God .

The Apostles, and the Bible affirme the contrary: (b) R (b) Watth. my yoke is easy and my bureben light . Againc: (e) I am able to be all things through the help of Chrift, which ftrengthneth me . And (c) Philip. another place : (d) For this is the lone of God, that we keep Commandements, and his Commandements are not grieuous. At (d) loan.s. againe : (e) Heereby we are fure that we know him, if we keep (e) loan, a. Commandements . He that fayth I know him , and keepeth not Commandements is a lyar, and the truth is not in him . And o Saujour fayth: (f) If thou will emer into lyfe keep the Comma dements. And S. Luke fayth of Zacharias and Elizabeth Fa (2) Luc. z. ther and Mother of S. John Baptift: (8) That both were just be fore God, and walked in all the Commandements and Ordinances our Lord, without reproofe. Can the Ministers believe the Bible, who believe not so manifest and expresse words of the Bible? Can their Religion be Apostolicall, who bely fo euidently the Apostles and Christ himself?

> 2. Puritanes doe believe that Catholikes are the limmes of the Dinell; their words be ! (h) The defence of the Church appertagneth to the Christian Magistrats, against all Idolaters and Hereticks, as Papifts, Anabaptifts, with fuch lyke limmes of Antichrist, to roote out all dollrine of Dinel and men, as the Maße, Purgatory, Limbus Patrum, Prayer to Saints, and for the Dead , Frewill , Distinction of meats, apparel, and dayes, Vowes of fingle lyfe, Prefence at Idol-fernice,

mans Merits, with fuch lyke.

Contrary, I find not one expresse word of all their blafphemies in the Bible, or Doctrine of the Apostles, yea the Protestants against their solemne Oath, haue now receased apparel and festival dayes, and kneeling at Idol-service, that is, at the receauing of their Bakers bread and winy Supper: as in his Maiesties 23. Parlament act. 1. holden at Edenburgh anno 1621 appeareth . Jeho hossins itsuit mims

For praying for the Dead, I find in their owne Bible: (i) And be (to wit Indas Machabaus) haung made a gathering through the company, fent to lerufalem about two those fand drachmet of silver, to offer a sinne-offering, doing very well and bonestly, that he

(h) In the Confession of Fayth [worme by she Mini-Sters at their admilsion .

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(f) Matth.

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And Roman Religion. Cent. 1. 7 thought of the Resurrection; for if he had not hoped that they who were flaine should ryfe againe, it had byn superfluous and vayne to gray for the dead. And therfore he perceased that there was great fawer layed up for those that dyed godly (it was a boly & good thought.) So be made a reconciliation for the dead, that they might be delinered from finne . This place sheweth that it was at least a custome among the lewes to pray for the dead . And S . Augustin Ang. lib. (whose opinion is to be preferred to all the Ephemerian Mi- 18 decinio, mifters) affureth vs, that not the Iewes but the Church of case . . . God ener did hold those book as Canonicall. The Ministers hall never be able to give vs expresse words of the Bible which deny praying for the dead . 2. The Puritanes belieue that the ficke should not be anounted with oyle, and remission of sinnes given. to them by men ..

The Apostles contrary : (k) Is any sick among you? Let bim bring (k) loans. in the Priests of the Church, and let them pray over him, & anount v. 14. bim with oyle in the name of our Lord, and the prayer of Fayth shall fane the fick, and our Lord shall ray fe bim vp ; and if he baue committed simesit shall be forgiven him . Which place the Ministers have corrupted, as prouing clearly the Sacrament of Extreme Vnction ..

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The Puritanes believe that no fort of finne is done against the will of God, and that he vieth the Diuell but as an instrument: fo that in their Religion al forts of finnes and abhominations, should rather be imputed to God the chiefe Author, then to the Diuell the instrument, conforme to the common faying, Quiest causa causa, est causa causati. The fault is more to be imputed to the Maister, who commaudeth the feruant, then to the servant who is but an instrument: Heare the Ministers owne words: (1) That God is the (1) In the Authour of Heauen and Earth , that is to fay , that the Heauen order of and earth, and the contents theref are fo in his hands, that Baptifin there is nothing done without his knowledge, neyther yet againft bis will: & fo we confesse and believe that neyther the Dinels, nor yet the wicked of the world have any power to malest or trouble the chosen children of God, but fo far as it pleaseth him

10 xfe

The Ground of the Cutholics to vie them as infruments. And agayne : (m) God of him (m) The forme mercy doth preferne his faythfull, not fuffering the Dine Articles of Eayth to lead them out of the way, neyther permitting that finne han let do wine the upper hand of them : fo tykewyfe he doth not only gine m. in the Scots caft off , and wethdraw his grace from fuch as he will punish Catherbifbut also be delivereth them to the Divell, committing thema me 45. bu tyranny; he stryketh them with blindnes, and graeth themm Sunday. to reprobat mynds, that they become viterly flanes to finne, and Trans/sp 8 fubrect to all entations . Againe: (n) So ther by this faying (n) Arbei the power of God u not idle , but continually exercised; so the Sunday . nothing is done but by him, and by his ordinance . Agame: [9] (o) in the 4. Sunday. The knowledge hereof doth wonderfully comfort vs, for m might thinke our felues in a miferable cafe, if the Diuels and the wicked had power to do any thing contrary to Gods will. The whole Bible is against this blasphemy, as by the Text (p) Deut . following may appeare: (P) God is true, and without wickel nefe , inft and righteous is be . (9) The Scepter of thy Kingdome in 32. P.44. (q) Pfalm- fcepter of righteousnes . Thou louest righ coufnes , and hatest wickel-44. 0.6. nes . And againe: (4) Let no man fay when he is rempted . I an (r)loan 1. tempted of God, for God cannot be a tempter of exill, neyther temp D. 130. teth be any man . 5. The Puritanes belieue, that for all those who kneek or worthip the Supper of the Lord, there is nothing but eternall damnation; which poynt of Fayth the Parlament, holden almost these 40. yeares ago, did sweare folemnely and subscribe: (1) Neyther mast we (f) In the in the administration of those Sacraments (fay the Mini-Confession fters follow mens fantafy, but as Chrift is infelf bath orday-ned, formust they be ministred, and by fuch as by ordinary voof Fayeb . carran are thereunto called. Therefore who freney referneth and worshippeth those Sucraments, or contempet contemuelt them in tyme and place, procure to bimfelf damnagion. Ct In bis Notwithstanding this, theeting at the Lords Supper is now receased, commanded, and by Parlament confirmed. The words be: (1) Comparing that there is no part of ment bolde Dinine Harship more beanent) and for shull, then is the boy at Edenreceasing of the blefed Body And Bloud of our Lord & Samon burgh an. 2622. act. z. mid Tefus Chrift the affembly thinker by good, that that bleffed sa-3) x 02 crament

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6. The Puriranes do excommunicate Kings & Princes, has hand the civill Magistrats: let vs the give credit to their owne words, which the Ministers vie: (") And therfore in the name and authority of the Eternall God, and of his Sonne Iefw Christ, I excommunicate from this Table all Blafphemers of God; all Idolaters, all Murmurers, will Adulterers, and all that be in Malice and Enuy gall Difebediem perfonsto Father and Mother , Princes or Magistrats , Pastors or Prea- Supper. chers, all Theenes and Deceauers of their Neighbours, and fimally all fuch actent a lyfe directly fighting against the well of

(u) In the nification

Now the Ministers believe, that in Kings and Princes (2) me (x) The flesh enermore rebelleth against the Spirit , wherby they doe proper calcontinually transgresse the precepts of God, and his boly Commande - ted who Ch ments. Since then the Ministers do excommunicate all those felsion of that lead a lyfe against Gods Commandements, and since finnes. no manican keep the Commandements of God, and all finnes are mortall and against the Commandements; it followeth of necessity, that all perfos who recease the Supper of the Lord, are excommunicate, and consequently receaue the Supper of the Lord vnworthily, and to their ownedamnation.

7. The Puritanes believe that: (a) Christ suffered his Humanity to be punished with most cruel death, feeling in himself (a) la the the anger and senere ludgment of God, even as if he bad byn in the extreme torments of Hel . And againe : (b) Chrift did of Payeb . no: only suffer naturall death, which is a separation of the soule from the body, but alfo his foule was in wonderfu'l diftreffe enduring grieuous torments, which S. Peter calleth the forowes Sunday. of death . And againe: (c) Heereby me fee the difference betweene that grief of mynd, which Christ did suffer, and that (c) In the which the impenitent finners do abyde, whom God doth punish Jist Cathes in his terrible Wrath : for that very payne which Christ fuftayned for a tyme, the wicked must endure continually, and that which to Christ was but a prick, is to the wicked insteed of a glaine to wound them to death .

Confession (b) in the cashesbifme, 1 be 100

10 The Ground of the Catholike, Contrary, the Apostles believed, that the blessed Souls of Christ descended to the Hell where the Soules of the ancient Fathers, Abraham, Ifaac, Iacob, Noe &c. were,to wit Limbus Patrum, and not to the Hel of the damned and reprobate, out of the which there is no redemption . e * esz * f } 8. The Puritanes believe, that in the Sacrament of the THE PROPERTY AND Lords Supper, the Body of Christ is not contayned. and who but only a figne and figure therof. (d) Watth. Contrary-wife our Saujour fayth in expresse wordes : (4) 26 P.16. Thu is my Body . And agayne : (e) The bread that I will give, w (e) loan, 6. Thereign and Deceluption, there Me D. 12 9. The Puritanes belieue, that Priefts cannot forgine finnes on earth'. Contrary to our Saujour his commission and power granted to his Apoliles, and their Successours: (1) Whose sinner (F) foan .so you forgine, they are forginen, whose sinnes you retayne they are 2.16 getayned of some mentioner obstattanto 10. The Puritanes belieue, that it is not lawfull to make Vowes, and if they be made, they may be broken. (2) P/alm. Contrary to the expresse words of the Bible: (8) Vom yes, and render your Vower. V and and the x the will book to the world 76.7.44 the rest of the local sector of mountainers, and confequence toresume the Sagger of the Lord valveribility, and to their owned amendant · 图 的 医中部 可 如 100 100 12 () 分外之 的 次 2 () 网络 10 () 10 () the the course of the property of the state are before great and several property of the several property of the Confessor. of hapit. state encycline & women of Hela A ret organize at the Chieft and 931 H. (1) go wolf faller Been the web which was fee training file forte 111111111 tropicitized with the distriction of constraint districtions · 05 7 15 , 907 Consequently the country of the Person of the Brazes a data with of the character of the contract of the top real of the may retail reserve to the first old of the following and their ide of to Led Colee was in the in penderal ferrices do abole, whom God Look pound ALC: P enduater which is seen for the well of the followreduced trine, the reached man roller could be dear to all and their and the state of the special acts of the state of the sta glaine is mound that a ward. COMMERT

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The first & second Article.

1. That the Catholike Roman Church pniver fally believed in this first Age, the Reall Presence of Christs Body in the bleffed Sacrament, after the words of Confectation.

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CHAP. II.

EFORE I come to the testimony of the holy Fathers of this Age, I will proue thefe two verities by the expresse words of the Bible. First then, Christ promised to give his Fleth to his Disciples & their Successours: (2) The bread that I will give (2) loos. a.

world . And againe : (b) My Flesh is meat indeed , and my Bloud (b) Ioan. 6. u drinke indeed, in the Greeke it is, my Flesh u meat truly, v. 55. angoc; if truely, then not figuratively, but really, for Vernas & Realitas connersuntur . Our Saujour fayth, My Flesh is meat truly; The Ministers say, Christs Flesh is meat figuratinely. Which of the two should be more believed, Christ, or the Ephe-

merian Ministers of Scotland?

Phuoiday

2. Secondly our Saujour fayth: (c) Verily , verily I fay (c) loan 6. onto you, except yee eat the Flesh of the Sonne of Man, and drinke hu D. 53 . Bloud, yee have no lyfe in you. Our Saniour fayth not, except ye eat my fleth by Fayth, except ye eat the figure of my fleth. Now if they who eat not the Flesh of Christ, cannot go to Heaven, how can the Puritanes go thither, who will not belieuethe plaine and manifest words of Christ? yea how can the Ministers believe in Christ, who bely him speaking fo plainly, cleerly, and manifestly? In this whole Chapter our Saujour never fayth, I will give a figure of my Flesh for

12 I in The Ground of the Catholicke,

the lyfe of the World: nor yet, Except yee eat my Flesh by Fayth, yee haue no lyfe in you. Hethen who defireth to faue his own foule, must needes rather believe the plajne and manifest words of Christ, then the Ministers expositions, yea new inuentions and dreames : fince all the holy, learned, and wife Fathers did euer expone these words of our Saujour, as the Roman Catholikes believe at this prefent.

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Thirdly, let every man confider in the presence of God, and without passion, and as he will answere at the day of Judgement, those most playne words of our Sauiour in the institution of this Sacrament : (d) Take, eate, this is my Body which is given for you : This do in remembrance of me. First, Christ in his latter Supper made his Testament, and last will, at which tyme every wyse man is obliged to Luc. 22. P. Speak plainly and not figuratively. 2. Our Saujour spake only heer to his twelue Apostles, to whome alone he was (e) Luc 8. not accustomed to speake in figures and parables . (e) Vinto youit is ginen to know the mysteries of the Kingdome of God, but to

(d) Mutt

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D. 10.

othersin parables. And plainly S. Matthew witnesseth that Christ was not accustomed to speak to his Apostles alone (f) Matth. in parables and figures : (f) Thenthe Disciples came and sayd to 83. k. 10. bim, why peakest thou to them in parables: and he answered and Sayd to them, Because it is ginen to you, to know the secrets of the Kingdome of Heanen, but to them it is not given. 3 . Christ fayth , This is , he fayth not , This fignifieth my Body , this is a figure of my Body . 4 . Christ fayth : My Body which is given for you: that is, which is given for you at the pryce of your redemption. But bread cannot be the pryce of our Redemption, lykewife a figure of the body of Christ cannot be the pryce of our Redemption . 5. Christ fayth, which is ginen, in the present sense, and not which shalbe given, in the future. 6. Christ fayth, Which is given for you, and not, which is given to you, because it was given for the remission of our sinnes. 7. Christ fayth, This is my Bloud which is shed for many, for the remission of sinnes: but pure wyne, & the figure of his bloud, sannot be the remission of our sinnes. 8. Christ fayth in the prefent sense, which words cannot be referred to the bloudy thedding vpon the Crosse, but to the vnbloudy

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And Roman Keugion. Cent. 1. vabloudy shedding in the holy Sacrifice of the Masse. As for the words that follow, But I fay to you, that I will not drinck benceforth of this fruite of the vyne, vntill that day when I shall drinck it new with you in my Fathers Kingdome, Christ Spake Luc. 22. D. them at the eating of the Palchal Lambe, as S. Luke witnef- 18. feth plainly, and not at the institution of the bleffed Sacrament . 9. Christ fayth Do this : Wherby he gaue power to his Apoltles, and theirlawfull fuccessours to do the same thing which he did, that is, as he by his Almighty power 100, 2. 7.90 and word created the world of nothing, turned wyne in-Exod . 4. to water, turned Moyses rod into a serpent, and infinite v. 3. fuch things: So the fame God by his Almighty word and power at his last Supper turned bread into his precious Body, and wyne into his precious Bloud to the confolation of the faythfull Catholiks, and gaue power to do the fame to his Apostles, and all their lawfull successours. So that whatfoeuer is in this Sacrament about our capacity & ynderstanding, is done by the Almighty power of God, wherunto we should submit our judgements, since the Almighty power of God is infinite, & the judgement of manfo weak, blinded, erroneous, and inconstant, that it cannot conceaue sufficiently naturall and common things, much leffe supernaturall and heavenly. 10. Remarke the THOUS ME words, Do this, Tore worders, that is : Sacrificethis, offer vp this, The Syriak words which our Saujour vied are playne, Hodo hausithun, that is, Sacrifice this, for the word and radix, Hauad, fignifieth plainly to facrifice, as (8) Let my people go. that they may ferue me in the wilderneße. In the Hebrew Bible (g) Exod. the self same word, Vera habduni, is thus, word by word, Let my people go, that they may do to me, or facrifice to me in the wildernese. And the Greek word work, I doe, is fundry tymes in the Bible taken for , to Sacrifico, as in thefe places: (h) And (h) Leuit, the Priest shall make of one of them a sime -offering. In the Greck, is. v. 15. ual moudou dora o ingele. And againe : (i) After this maner ye shall (i) vumb. prepare throughout all the featuen dayes for the mantayning of the of- 28. V. 24. foring made by fre, for a fiveet fauour to our Lord; it shalbe done befides the continuall brunt-offering, and drinck-offering thereof. (k) Leuis. And againe : (1) This is the thing which our Lord commanded, o. v. 6. that

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1 be Ground of the Labouters, that yee should doe, and the glory of our Lord shall appeare to you?

Virgil in Buc. Plant. in Aul. Cice. pro Mur.

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Besides this, Pagan wryters doe chalenge our Ministers of intollerable ignorance, for almuch as they teach, that the word Facio, is fundry tymes taken for to Sacrifice, as Witnelleth Virgil : Cum faciam vitula pro frugibus ipfe venito. Plautus, Faciam tibi fideliam. Cicero, Iano fospita cusomnes Confules facere necesse est. Ituenal, Pro populo faceens: and fundry others. Lykewise Greeke holy Fathers who did understand better the force of their owne naturall tongue then all the Ministers doe, plentifully witnesse that our Saujour offered vp in his later Supper, An unbloudy Sacrifice for vs, which Sacrifice we do call, the Make, from Mesias, because we belieue that the true Mellias is offered therin . See S. Chryfostome, S. Basil, S. Cyprian, S. Ambrose, S. Augustin, with many others, who plainly fay, that our Saujour did offer vp, an unbloudy Sacrifice for vs, in his laft Supper : and comanded his Apoliles and their Successours, to offer vp the Cypr. 1. 1. famedayly Which Sacrifice S. Ambrose, and other holy and learned ancient Fathers call the Maffe. I will heer omit du alios 63. to bring other places of the Scripture to proue the holy Sacrifice of the Masse, and the verity of the blessed Sacramet, referuing the same to every Age in particuler, where I will Aug. 1. to. also thew, how manifestly the Ministers have corrupted de einit, c. theirowne Bibles in all debatable points of Religion, but

Ambro.in exhort, ad specially in this of the holy Masse.

Now I will intreat the Reader to confider without passion, how that those expresseand formal words of the Bible aforerehearsed do make for vs Catholiks, and no wyse for the Ministers, who grant willingly that these poynts and articles of their Religion, This is a figure of my Body; This fignifieth my Body; we take the Body of Christ by fay thonly, and not really, are not in playne termes & expresse words to be found in their owne Bible: But they will proue, fay they, these articles by necessary consequence out of the Bible : As M. Andrew Ramfer granted, in disputing at severall tymes with me in prison, and before some Lords of the Councel of Scotland; he granted (I fay) that he could not proue that there were only two Sacraments out of the ex-

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And Roman Religion . | Cent. 1. 15 presse words of the Bible, eyther Hebrew, Greek, or Scottith, and fuch other debatable poynts; but that he could proue it (faid he) by necessary consequence and yet could he neuer make a necessary confequence. To the which faying of M. Andrew Ramfey, I replyed then, and now reply thus: 1. M. Andrew Ramfey must needes then auow, that he cannot proue, not one debatable poynt of his Religion by the expresse word, the formall text, the pure word of God; or if he can, I challenge him heer before the whole world to do the same, and to fet out in print his necessarie confequences, to the end the world may fee them. 2. That M. Andrew his consequences canot be called the Word of God, and consequently cannot be the ground of a poynt of Religion, which must needs be infallible. 3. Eyther Maister whether Ramfey Minister of Edenburgh may erre in making of his confequences, or no? If he grant that he may erre, how then can his consequences be infallible, as an article of Fayth must be. If he fay he cannot erre in making his consequences : who is fo fen fles to think, that the true Church of God hath erred, and may erre (as the Ministers believe) scing Maifter Andrew Ramfey (who is but a finfull man, an ignorant Minister) cannot erre in making his consequences, which are no other thing but his owne inventions, dreames, expositions, and plaine heresies, which the ignorat people of Edenburgh thinke foolishly to be the Word of God. 4. The conclusion of a Syllogisme, as drawne out of the premisses, sub ella formalitate, cannot be a poynt of Fayth; for as it is drawen out, vi forme, of the premisses, it is grounded upon Logike, or the Syllogisticall forme of Logik, which is an invention of man, and confequently it cannot be the ground of true Religio which must needs be infallible. Let Maister Ramsey then remark this poynt of Philosophy: Conclusio vi formaliter deducta nunquam est de fide, id eff, vi deducitur vi forma, in modo & figura . 5. All Heretiks haue vied the Scripture to confirme their herefies and bla-Sphemies. As Arim out of these wordes, (1) Thou shall baue no

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other Gods before me, made this consequence, Ergo, God the (1) Exed. Sonne is not God : yea out of these words of the Plalme : 10. 1. 14

(m) For

16 The Ground of the Catholeke,

(m) Pfal. 91. V. 11.

(111) For he shall gine his Angels charge oner thee, to keep thee in al thy wayes; they shall beare thee in their bands, that thou burs not the foot against a stone: The Divell drew this consequence against

4. 4. 6.

(n) Matth. our Bleffed Sauiour, Erge, () Caft thy felfe downe. 6. Al. beit Maister Ramsey made a Syllogisme, wherof the maior & Luc 4. V.9. minor propositions were playne and expresse words of the Bible, which he shall not be able to do to his advantage. ver the conclusion or consequece needeth not to be a point

of Religion. The reason of this is, because Conclusio segui. sur debiliorem partem, and the Syllogisticall forme of an argument is a part, and the weakest in that case, and confequently erroneous, and not infallible. 7. If the one proposition be in expresse words in the Bible, and the other not, though true, then the conclusion can no wyfe be in. fallible, and a poynt of Dinne Fayth, which is infallible. The reason is: Quis conclusio sequitur debilio: em partem. 8. The ground of al Syllogitmes and arguments are. 1. It is impossible that the same thing be, and be not . 2 . Euery thing is, or is not. 3. One verity cannot gaynstand another. 4. Conclusio sequisur debiliorem partem . 5. Ex puri negatium nihil infertur, and fuch others, which though most true, yet as they are not in expresse words in the Bible, so they cannot be an infallible ground of the true Religion: because they are humane grounds, subject to errour, instability, and changing. Contrary, the ground of the true Religion, must needs be infallible. Let not then the Ministers make any accompt of their confequences made against the bleffed Sacrament, against the holy Sacrifice of the Masse, a gainst any other poynt of our Religion, because they are erroneous and fallible; which gaue occasion to our Saujour to command vs to beware of the necessary consequences of

(o) Matth. the Ministers : (0) In vayne do they worshipme, teaching for Do-11. b. p. Arines the Commandements of men. S. Paul lykewyle forwar-Marc. 7.

neth vs to beware of the Ministers consequences: (P) Letw D. 7. (p) Epbef. man deceane you with vayne words . And againe: (9) Beware left

there be any man that spoyle you through Philosophy. For all the 5. b. 6. (q) Colofs. Ministers confequences and arguments are nothing els, but their owne traditions, dreames, Philosophicall sophismes,

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. Now as I have fet downe before, the playne and manifest words of the Bible, to confirme the verity of the Bleffed Sacrament, and of the holy Sacrifice of the Maffe : fo I will fet downe the confequences drawne out of those foresayd words of the Bible by the holy Fathers of the first Age, and consequently the constant and infallible belief of the Church of God in this first hundreth yeares. And in my opinion there is no man fo fentles, fo foolith, and foe careles of his owne faluation, who will not prefer and make greater account of the colequeces of the holy Church, and of the holy Fathers, then of these our Ephemerian Minifters, who have no vnion amongst themselves, who are come in at their owne hand, without authority, without power and commission, whose lyues, behaviour, and carriage, as it is presently well knowne throughout all Brittaine, fo in no wife can they be compared to our Ancestors, and holy Fore-fathers, whose deep learning, heavenly wisdome, godly conversation, charitable and vertuous behaujour, doth veterly confound, specially our Scottish Ministers ignorance, worldly greedynes, bad conucifation, and most vicious behauiour. The very auncient monumets and princely buildings of our Fore-fathers thew manifeftly their great charity, angelicall lyfe, and profound humility, plaine contrary to the intollerable pryde, filthy auarice, and lewd conversation of our Ministers.

Testimonyes of the holy Fathers of this first Age, or hundreth yeares, concerning the Real Presence, and holy Sacrifice of the Masse.

The first Section.

This witnesseth S. Denys of Arcopagita (of whome S. v.34.

Luke maketh mention) who believing constantly that
Christ Iesus God and man, was conteyned in the Blessed (a) Eccla
Hoste, prayed therto after this forme: (a) O Divinissimum & Hierarce, s

Santium

Sanctum Sacramentum obducta tibi fymbolice operimenta aniemal renelans, dilucide nobis fac ve appareas, ac fpiritales nostres oculos fin gulari apertog; lumine imple . That is : O most Divine & mol holy Sacrament, vouchfafe to remoue from the veyles or couerings of those fignifying fignes, and appeare to vs perfpicuously, and fill our spirituall eyes with a singular and cleare resplendency of thy light. How could S. Denys pray to the Bleffed Sacramet, if he had not believed Chriff to be contayned therein , really , and truely ? And a little after he maketh mention in playne termes of Altars, where vpon the Masse was said, of the prayers vsed at the Masse, of the litting vp of the precious Body of lefus Christ to be adored by the people at the Masse, of the Incense, of the Priefts killing the Altarin token of reverence, of the Prieft bletfing the people, and faying, Dominus vobifeum, of the Enangel read at the holy Maffe. Truly fince S. Denys was S. Pauls Disciple, no wyse man will doubt, but that which the Disciple testifieth to vs. was taught and practised by S. Paul his Maister.

2. S. Ignatius Martyr, Disciple to S. John the Euan-

(b) Epift. od Rom. post, med.

gelift: (b) Non gaudio nutrimento corruptionis, nec voluptatibus vita huim &c. Panem vita volo, que eft caro Christi filij Dei, quifadus eft posterioribus temporibus ex semine David & Abraha : 6 petum volo sanguinem illim. That is : I take no delight in coruptible food, nor in the pleasures of this lyfe; but I desire rather to have the bread of lyfe, which is the Flesh of Christ, the Sonne of God, who was made of the feed of Dauid & Abraham : I desire for drinke, his Bloud. And plainly the fame holy Father calleth the Eucharist : (e) Carnem Saluatead Smy n . ris , qua pro peccatis nostris paga eft, quami Pater fua benignitate fuscitaure. That is: The Fleih of our Sauiour which suffered for our finnes, which the Father by his bounty rayled vp. So that by this holy Fathers confequences drawne out of the Bible, the lelfe same flesh of our Saujour, which suffered for our finnes, is in the Eucharist or Bleffed Sacrament the felfe same Christ God and man, who was made of the feed of Dauid is contayned in the Bleffed Sacrament. And towards the midft of the same letter to the people of Smyre

(c) Epift.

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And Roman Religion Cent. 1. 10 me he witneffeth, that no man should offer vp facifice, or baptize without the Bithops anthority and ordination Nonlicet fine Episcopo baptizare , neg offerre , neg faerificium immolare. It is not lawfull without the Bishop to baptize, neyther to offer, or factifice.

2. S. Andrew the holy and ancient Patron of Scotland, witnesseth clearly, how that he every day said the holy Masse, and receased the precious Body of Christ. (d) (d) Lib. Les Omnipotenti Des immaculatum agnum quotidie facrifico, qui drea. cam vere fit facrificatus, & vere à populo carnes eius manducate, inteper perseuerat & vium. That is: I facrifice dayly to the Almight whe vn potted Lamb, who albeit truely facrificed. and his fleth truely eaten by the people, yet continueth

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S. Clement, S. Pauls Disciples of whom in his Epiffle to the Philippians he maketh mention, plainly vfeth the word Maffe, laying: e) The farthfull & specially Priefts, (e) Philles Descons, and other Church-men should beware to do any thing with- 4. 2. out the licence of the Bishop: Yea the Priests in their own Parish should perther fay Maffe, nor baptize without the Bishops authority . The words be : A cunctu fidelibus & fummopere omnibus Prefbyteris & Diaconis, ac reliques Clericis attendendum est, vt nihil abfq; Epifcopi proprij licentia agant , non viig: Mifas fine eine suffu quifpiam Prefbyterorum in fua paracia agat, non baptizet. And a little below: Q comam in alijs locis facrificare, & miffas celebrare non treet nifi in bu in quibus Episcopus proprius iuserit &c. Hac Apostoli à Domino acceperunt de nobis tradiderunt , hac nos docemus, vobifq: 6 omnibus abfq reprehensione tenere & docere quibus agendam est, mandamus. That is? It is not lawfull to facrifice, and fay Maffe but in those places, where the Bishop of the same place commandeth.

g. Besides these most plentifull and manifest words of the holy Fathers of this Age, fundry holy Fathers make mention of the changing and transubstantiation of the bread and wyne in the body and bloud of Iefus Chrift by vertue of the Sacramentall words: year the Fathers do further wryte, that our fenfes are heer deceased, for though the eye feeth only the shapes of bread and wyne in the Eucha-

rift,

(f) Zufeb. Emif. fer m de corp. Domin.

rift, yet they fay plainly, that there is neyther bread not wyne. So Eusebius Emissenus : (1) The innifible Prieft doth change, through a fecret power of bis Word, the visible creatures im the substance of bis body and bloud. Declaring therby that Christ the inuifible Priest is Author of all that which is done in this holy Sacrament : Againe, the same holy Father sayth more plainly: Quando benedicenda &c. When the Creatures (which are to be bleffed) are placed vpon the Alears, before they be consecrated with the supocation of the highest power, they are the subflance of bread and wyne; but after the words of Christ, they are the ee body and bloud of Christ. What meruaile is it, if those things " which he could creat by his word, he can change being al-

er ready created ? Be not these words playne and sufficient to (g) Aug. moue any vnpassionate mynd? S. Augustin: (8) Non omne ferm quem panis &c. Not enery bread, but that only which receaseth the Benecutat Beda dittion, fit Corpus Chrifti, is made the Body of Chrift. S. Chry. in C. to. foltome : (h) Num vides panem, num vinum ? &c. Doeft thon fee prior. ad bread ? Doest thou fee wyne? Doe those things passe into the common Cormeb. paffage as other meats do ? Let it be far from thee to thinke fo, for (b) Hom. enen as wax cast into the fyre doth asimulate or change it felfe toit, Bin Mat. & Hamil nothing of the substance therof remayning, or superfluonsly redounde Euchar. ding, fo mayit thou suppose the Mysteries heer to be consumed by the in Encan. Substance of the body . S. Gregory Nyssene : (i) Quamobrem re-(i) Orat. the, &c. Wher fore we now truely believe enen by the Word of God, Carech, c. that the fanctified bread is changed by the Word of God &c. That 37 . thosethings which are seene (to wit , bread and wyne) are changed

I will superfede to cyte other authorities of the Fathers, who make amply mention of the transubstantiation or change, which is wroght by the power of God in this holy Sacrament and Sacrifice; contenting my felf to thew, how that these holy Fathers do witnesse, that the cultome of the primitive Church, was to adore and worthip with Latria the Bleffed Sacramer, believing that Chrift true God and Man was contayned therin. S. Augustin ex-(k) In Pfa. poning those words , Aderate scabellum pedum ein, wryteth thus: (4) Fluctuans connerto me ad Christum &c, 1 doubting doe

into the body of our Lord, is to be attributed to the vertue of the be-

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And Roman Religion. | Cent. 1. turne my felfe to Chrift , because I feeke bim beer, and doe find bow without impiety the earth may be adored, the foot froole of his feete may be adored; for be did take earth from earth, because flesh commeth of the earth, and he tooke flesh of the flesh of Marie: and because he did beer walke in that flesh, and gaue that flesh to be eaten by vs, for our health, now no man doth eat that flesh, except be adore it before. Heer then it is found how fuch a footftoole of the feet of our Lord may be adored; fo as that heere we not only do not finne in adoring, but we finne in not adoring. And wryting to Honoraiss he witnesseth, that the vncleane re-

ceaue and adore the Body of Christ, though not to their

faluation: (1) Adducti funt ad men fam Domini & accipium de cor-

pore & fanguine eius, fed adorant tantim , non etiam faturantur,

quia non inuitantur. The same holy Father warneth most

earnestly the Catholiks, and especially Priests to be care-

full, that no part of the Host or bleised Sacrament fall y-

(1) Epift. 110. 6. 27.

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7. As for the holy Masse if any man will aske, whetheror no the holy Apostles sayd Masse? I answere, that fundry holy Fathers (whose authority is to be preferred to. all the ministry for learning, antiquity, piety, and godlinesse) witnesse the same plentifully; as S. Isidorus Hispalensis twelve hundreth yeares ago : (m) Ordo autem Mifa vel orationum quibus oblata Deo facrificia confecrantur, (m) lu 2. primam à S. Petro est institutus, cuius celebrationem vno codemq; off. lib.c.de modo vniuer su peragit orbis . The same witnesseth (n) Pascha- (n) in l. de fins, (0) Epiphanius, (P) Lindanus, and fundry others which corp. & I omit. Yea the self same Masse which S. Peter vsed, is yet sang prope extant, as the forenamed Authors and fundry others wit-finen . nesse, in the which holy Apostles Masse, are contayned (0) Harif. the selfe same prayers and ceremonies, which the Roman 79 ance Catholik Priests vie in this Age : as, the Kyrie eleison, Domi- med. nus vobiscum, Credo in vnum Deum Patrem Omnipotentem &c. Lauabo inter innocentes manus meas &c. Sursum habeamus corda mftra. Vere dignum & iuflum eft. Te i gitur clementifime Pater &c. Memento Domine famulorum tuorum &c. Communicantes & memoriam penerames &c. Qui prilie eius diei &c. Supplices te rogamus &c. Pater Nofter &c. Agnus Dei qui tollis poccata mundi &c.

And

mal adam . mum 44. (r) lm 3. character dogmatic . libro post medium. (1) in Chro. in fine primi facult. (t) Lib. to hill c, 15. (u) Adam. 44. HH 15. (x) Deut. 16 V.10. (y) See this

place in the

Bible.

And fundry others particularities which I refer to the reading of the diligent Reader in (9) Baronius, and (1) Turrianus. Lykewife the Maile which S. lames the Apolile called major, was accultomed to fay, is yet extant, and hath been famous in Christian Kingdomes this fixteenth hundreth yeares, as witnesseth after many others, (1) Genebrardus. S. Matthew the Apostle his Masse is yet extant, as witneffe (1) Socrates, and (1) Baronius, which Maffe is called commonly in the Æthiopian language, Corbon, that is, a voluntary Free-gift, or Sacrifice, and with vs in Europe the word Mißa, or Maffe, fignifieth a voluntary Sacrifice, drawne from the Hebrew word, Miffah, as the Bible witnesteth, (x) And thou shall keep the Feast of weekes vnto the Lord thy God, even a free gift of thy band, weathe apostle calleth the Sacrifice of Christ voon the Crosse, a voluntary Sacrifice: (y) Oblatusest quiaipfe voliit .

Catholiks, to see the holy Apostles and ancient Fathers of this first Age, so constant in this poynt of the blessed Sacrament, and of the Masse. For it is most cleare, that those holy Fathers so neere to the Apostles, year Disciples to the Apostles, so learned in all Doctrines, so addicted to Heamenly things, so deare and familiar to God, could not be but inspired by the spirit of God, in so weighty a matter, wherfore we Catholiks securely follow such Captaynes and guydes, who have byn sixteene hundreth yeares be-

tore vs.

That the Ministers have corrupted the Bible in fundry places, which proue the Reall Presence, and boly Sacrifice of the Masse.

The fecond Section.

E Ven as in this our corrupted Age, there be many and divers Sects and Religions (yet but one true Religion Fayth, and Profession) in Germany & Holland specially, in Scotland, England, Denmarke, and Sueden; so there be many divers Bibles, every Religion forging and making a Bible

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And Komes Kellylon. Cent. 1. Bible to proue and mantayne the errours, herefies, and blasphemies therof. And this with that pretext, which by inventours of hereties is vied in every Age, faying alwayes to the poore ignorant people, that they preached nothing but the expresse Word of God, the playne Scripture, the formall text of the Bible. Notwithstanding in effect they preached nothing but their owne fantalies, inuentions, dreames, expolitions, yea in a word, herefies and blafphemies. To the which end it bath bene cuerthe cultome of new Religion-makers to corrupt the Bible, to fallify the word of God, committing therby Lefe-Maiesty Dinine. So the Puritane Ministers in Scotland have every where corrupted the Bible, and that in fuch forte, that there is not one debatable poynt of Religion, berwixt vs and them, wherin they have not most blasphemously and impiously corrupted the Bible.

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As for example, our Saujour Christ Jesus in Saint Matthew, in that short prayer called the Lords prayer, teacheth vs to aske specially not only corruptible bread, but the bread of Lyfe, that is, his owne fleth contayned in the bleffed Sacrament, vnder the shape of bread, for the which cause our Saujour called it (a) Supersubstantiall because one (a) Marth. Substance is changed in another Substance) or Supernaturall 6. V. 11. bread, for fo it is in the Greeke, the agree imar & imiteres de imit rimogor, that is, Give vs this day our supersubstantiall bread, which word: (b) S. Hierome expoundeth plainly of the bleffed meet, is Sacrament. Likewise, (c) S. Ambrose, (d) S. Athanasius, hune loca (e) S. Augustin, and (f) S. Cyprian, whose words are; & in epift. Sicut enim dicitur Paternofter , quia credentiam Pater eft : fic panis ad Titum noster, quia in Sacramento nobis datur. That is: Euen as God is called our Father, because he u God of the faythfull : so he is called, (c) Lib.j.de our Bread , because be is giuen to vs in the bleffed Sacrament . Da- fide cont. mascenus confirmeth the same with fundry other holy Fa- arei. c.7. thers, who all expone those words of the Lords prayer, (d) Lib. de specially of the Blessed Sacrament, and Reall Presence,

3. And notwithflanding that in all the Greek Bibles, icis, + inviocor deror, fupersubstantiall bread, yet neuera one of (e) Ep. 121, the Scottish Bibles hath followed the Greek text heer, be-

Erech. C. 18 Incarnat.

24 The Ground of the Catholicke,

cause it is a disaduantage, against them, and for vs Catholiks. And the word in som only is in S. Luke, but also the same is craued to was imigated ayly, because the blesfed Sacrament is both supersubstantiall and dayly bread, a witneffeth plainly the custome amongst the Apostles and Christians in the primitive Church, & S. Ambrose giveth

cap. 4.

(2) Lib. 5. the reason wherfore it is called, supersubstantial : (8) Panen de Sacram. nostrum (fayth he) quotidianum da nobis hodie. Memini fermoni mei cion de Sacramentis tractarem: Dixi vobis, quod ante verba Chrifti, quod offertur, panis dicatur : vbi verba Christi deprompt a fuerint, iam non panu dicitur, fed corpus appellatur : Quare ergo in oration Dominica qua postea seguitur, ait , Panem nostrum ? Panem quiden dixit . fed imisor, boc eft supersub fantialem . Non iste panie il. qui vadit in corpus: fed ille panievita aterna, qui anima noftra fubfantiam fulcit , ideo Grece inivois dicitur &c.

Euen as heer the Ministers have left their owne

Greeke text to mantayne their errour in not translating the Lords prayer as they thould have done, fo they have added to the Lords prayer, For thyne is the Kingdome, the power, and the glory for ever . It is manifest, that there be many Greeke (h) In 7. new Testaments, that have not these words, which though act. A post they had, it would proue nothing, for (h) Caluin belieueth V.14. (i) In 46. constantly that the Greek text, now extant, is corrupted. Gen, v. 17. And (1) Beza witneffeth the fame : Itaq; ingenne profiteor edi-(k) in c. 27 tionem Gracameo loco mibi videri depranatam. Lykewife (k) Cal-March. v. 9 uin granteth that the Greek Euangel of S. Matthew is cor-(1) tofice.c. rupted, where all the Greek copyes haue (which was spo-6 num. 12 ken by Ieremias the Prophet) yet those words are found (m) lof 14 ken by lefelings the Prophet yet those words are folial (n) ln c.10, in Zachary, and not in Ieremy . Lykewife (1) Caluin leave ad Rom. v. ueth the Hebrew text (as corrupted) of the nynth Chapter of Isay, and the twenty three of Ieremie, and preferreth Vide Bell. our Latin Catholik version therunto- And he fayth plainly, Le deverbo (m) That in the seaueth Chapter of the Acts of the Apostles Beic. s. lac verf. 16. The Greek text is manifestly corrupted, because the Gord, tom. word Abraham is put for laceb. And vpon the 20. of S. Mat-Gaurier in thew 16. verf. he fayth that those words, Many are called, Dilemma- butfew are chosen, are impertinent, and no wyle to the purpose. Lykewise Beza(n) abandoneth in fundry other pla-

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Luch teks, which is called walgaraching, or a passenger your on b.e.s If the Greek new Teltament be falty and crioneons, how can it be the infallible Word of God? For as S. Augustin machesh very wifely: If the Apostles have erred in wryting the Euangells but in one place, it tofloweth, in mornel hat they had not the infallible alliftance of the holy Ghoft in that place, and confequently the Reader will ever remaine incertaine, when they had that infallible affittance; and when not : wherefir followeth of necessity, that netde oret. ther the Greek text of the new Testament, nor the Hebrew Domini. text of the old Testament, can be an infallible rule and Tertul, de judge of Controverties, because there is no Hebrew, Greek, 8 22510 nor Syriake copy now extant, which doth not containe fundry errours, the originals and autographes which the Apoltles writ, nor being extant. For this caule S. Hierome fayth wifely : (0) That the Larm copies of the Bible are (0) Impramore correct and true, then the Greek, and the Greek more fat. in pencorrect then the Hebrew: Emendationa funt exemplaria Latina, quam Graca , & Graca quam Hebraa. Thus alfo conftantly believerh S. Augustin (whom Calmin calleth the Bagle of the Doctour.): (P) In ipfis autem interpretationibus, Itala cateria (p) Lib. .. praferatur, nam est verborum tenacior cum perfpicuitate fententia, Chrifta.ss. & larinis quib flibet emendandis Graca adhibeancer, in quibus feptuaginia in erpretum , quoad verus Testamentum attinet , excellit auctoritas. And Beza himself the Oracle of the Puritames, maketh greater account of our Latin Edition, then of the Greek copies that are now extant : (9) Quintiam aliquot locu (9) in praanimaduertimus veteris interpretis lectionem . quammis cum noftris fat . in no-Gracu exemplaribus non conneniat , interdum tamen meliusquadra-mensum . re, nempe quod emendatius aliquod exemplar fequutus effe vide atur . And a little after he preferreth our Latin vulgar Edition (which is preferred to all other Editions by the Catholike Church) faying : Quamego maxima ex parte amplector, & ceteria omnibes antepono. 6. Since then, our vulgar Latin edition hath not thefewords. For thing with Kingnome, the power, and glory de. why mould the Ministers put them in the Lords prayer? Specially

Coman Kenyon : "4 Geng. 1.

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1 3 Lbs Ground of the Catholike (pecially fince the ancient Greek copies have them not e. o. de/er. may appeare, because S. Augustin, S. Ambrose, S. His Domini in some, S. Cyril, S. Cyprian; and Tertullian, explicamonte. ting the Lords prayer, make no mention of those worder Ambro. l. in whole tyme the Greek copies did not differ herein from in rying the Enangells but in one place, it louis thent in morsil to 72 And it is easie to remark and fee in this matter the c.s. Matth. Cyril. Care. new-fangled spirits of our Scots Ministers, amongst whom Mylt. s. scarfely thall you find three that say the Lords prayer after Cypr. tract the fame torme : for fome fay , Our Father which are in Hear de orat . uen, others, O Que Father; fome, Hullowed be thy name, o. Domini. thers, Hallowed and bleffed be thy Name, others, Hallowed, blefed, Tertul, de and fandtified be thy Name : fome, Give vs this day or others, orat.c.8. Gine vs O Lord this day: fome, But deliver vs from all enill, others, But deliner vs from that euill one. And if in fo thort a prayer therbe luch variety amongst Ministers, what marueile is it (o) to fee fo great variance in matters of Religion, in expounding the Bible? the one suffering banishment for not auowing kneeling, others for receauing kneeling against the folemne Oath and promise injoying their rents and stipends to the one and the other I will addresse those words of the Bible, for taking out of the Bible the words, (1) Rouel . Supersubstantial bread : (1) If any man shall adde vino these things, 22. Doi 3.19. vnto him God shall adde the plagues that are written in this book : and if any man shall diminish &c. God shall take away his parte of the booke of lyfe . and the mind sage on A Mirror The second corruption is in S. Matthew: () And a (1) Matthe they did suppe, less took the bread and blessed it, and brake it, and 26. V.16. gane it to hu Disciples &c . in the Greek it is budoyious, be bleffed, whereby the Bible thewes that our Saujour bleffed the bread, and by vertue of his bleffing and words, turned the bread into his precious Body, for the bleffing of Christ Marc. 6 Di is not idle, as when he multiplyed the fyues loaues, and 44 two fithes by his bleffing. And not with standing that al the Greek Bibles have the word Bleffed in S. Matthew: yet the Ministers have left out the word, Bleffed, and translated He gave thankes, not making any account of the Greek Bis bles in this point, and that only to improve and gainstad theipecially.

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the forme pholettings now high the Carbouke Charoli plesh Christi. Hoe igitur aitraamun nommabe patrignigiti chambani wing millihedopble and peruemdealing of he Winifers in this, is, that the same Greek word the major blyfe, they turne in other parts of the Bible; as it thould betufned as in Sh (1) Matth. Matthew : (1) And he looked up to Heave, and bleffed, and brake 50314 b.19. And in Su louke : (u) dud bedfied up bis hands and bleffed theme (u) Lue sa Andra the Galathians: (*) in thre shall all Nations be bleffet, v. so. and in fundry other places where they turne alwaies the (x) Galat Greek word as it thould be, and not in the 26. of Martheyes 3. D. 8. For the Syriake text makerh plainly fon ys: Nefat Vefchuah bechemo pharee, lefus took bread and bleffed it when the word blefing is referred to God, then it may fignify to thank God to praise God; but when it is referred to a creature, asin Si Matthew it is, it cannot be taken for thankelgiving. But S. Luke fay the Ministers, hath only (He took bread; and when he had given banks , he brake it , not making mention of the word, Blefing I answer that our Sattiour both gaue thanks con Europe and bleffed the bread, as S. Augustin testifieth, and the two c. 49. Euangelists, S. Matthew and S. Markerplainly witnesse; ving the word waryword, He bleffedit . Now it is certaine, that the word bleffing, canot be taken for the word thank kelgining, as when lacob defired God to bleffe his forme Gen. 48. lefeph, it canot be faid that he defired God to give thanks v. 15 to his fone l'ofeph, & infinite fuch other places which I o- (a) .. Cor. mitto be thort, only cotent with those words of S. Paul: (4) 10. V. 16. The cuppe of bleffing which we blefe, is it not the communion of the Bloud of Christers morneton ragion ragion of canot be faid the cuppe of thankefgiuing which we thanke for. The article; is the acculative case, wherfore the holy Fathers accordingly a- (b) Serm. nowe, that our Saujour both gaue thankes, and bleffed de verb. the bread . S. Augustin , quem citat Beza : (b) Non enim omnis Euang . panis, sed accipiens benedictionem Christi, fit Corpus Christi. Shewing plainly that the bleffing of Christ, had force to turne the bread into his body, for the bleffing & words of Christ (c) Ambrare of efficacy and working, not like the words of man, L4. de Sawhich are idle and without effect fayth S. Ambrofe: (c) cram. 1040 Tu forte dicis, Mem panis eft rfitatus : fed panis iste, panis est ante perb4

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28 . 1 2005 The Ground of the Catholike,

Christi. Hor igitur astruamm. Quomado potest, qui pani est corpuesta Christi? Conservatione. Conservatio igituraquibus urbi est. & cuius sermonibus? Domini tasu. Nam rebqua omnia qui dicuntur. Law Deo deservati Oratione petitur pro populo, pro Rogibu, procaterii: phi venitur ve constaintur venezabile Sacramonum, iam non sui Sermonibus Sacerdos, sed vitur Sermonibus Christi. Ergo, servo Christi hor conseit Sacramentum. Quit Sermo Christi? Nempe is, quo factasun omnia. Insit Dominus & sala est terra: Iusit Dominus & sactum est calum: Iusit Dominus & sala sala sant mania: Iusit Dominus & somnis creatura generata est. Vides ergo quim operatorius sit Sermo Christi. Can any man speake more plainly, against the Puritames and Propestants?

I doe supercede the prouing of other blass hous corruptions of the Ministers, referring them to several Ages; asking only these three questions of Maister Ramsey. First, to name me any auncient Father, who euer did take the word, Blessing, for Thankesguing? The second to name me any man of any Nation, who before Caluin corrupted the Bible so blasshemously in this place? The third: Whether the persect knowledge of the Greek tongue should be rather graunted to the Greek Fathers, (who do read vniuersally the word, Heblessed, heere) then to our Scottish Ministers, whose ignorance in the Greek tongue is such, that to this day not one of them have shewed to be skilfull therin (to my knowledge) by any publik testimony.

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Twis fel scapient senedflionen Christi, fit Corpu Christi. Show-

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Ana Koman Kengton. Cent. 1. 49

The 3. 4. & 5. Article.

a. That holy Images. 2. The figne of the Crosse.

3. And boly Reliques were with reverence in the catholiks, in this first age.

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at to. This I made was feed by more then three handred

T is certaine amongst vs Catholikes, that it is not law full to pray to Images. to kneele to Images, or to give that honour to them, which is only due to God; as the Ministers doe teach and deceaue the ignorant people. The vie then of Images in the Catholik Church, is, to vie the as instrumets to put vs in memory of the life. & passion of Christ, & the glorious actions of his Saintes. For it is certaine that things seene by vs, do moue vs more, then things we heare : specially considering how that the multitude of worldly affaires, the weaknes of the fleth, & tentations of the Diuel, withdrawe vs from thinking on God. Which was the reason wherfore God himself ordayned the vie of Images in the old Law, commanding Moyfes to make the Images of Cherubims, which were Angels : (a) And thou shalt make two Cherubins of Gold &c. at the two ends of the Mercy-feat &c. And the Cherubims shall stretch (a) Exod. their wings on high. Now I aske of the Ministers: Those pi-29. V. 18. Aures of the Cherubims eyther they were Images or Idols? If Idols, then God commanded Idolatry, which is a blasphemy: If they were Images, then God commanded the vie of Images, and did never-recall this Comand in any ? 74 (2) part of the Bible. Yea if those words tof Exodus : (b) Thou (b) Exod. shall not make thee any graven Image, were the word of Godfas 20. D. 40 in effect they are not he had contradicted himfelf, forbidding

30 . The Cround of the Catholicke, ding in the 20. Chapter Images, and commanding Images in the 25. of Exedus. Secondly, in the booke of Numbers, the Image of the brasen Serpent is plainly set downe : (c) God said to (c) Numb. Moyfes, make thee a fyerie Serpent and fer it vp for a figure, that a 24. V. 8. many as are bitten, may look poon it and fine. Where the word of God calleth this fyerie Serpent a figne, Image, or Picture. which figure and Image our Saviour commendeth greatly, as an Image and figure of himfelf: (d) And as Morfes (d) loan. z. lift up the Serpent in the wildernesse, fo must the Sonne of man be D. 14. lifted vp. This Image was feen by more then three hundreth thousand lewes in the wildernesse. Now I aske, Eyther this fyerie Serpet was an Image, and figure of Christ, or an Idol? If an Image and figure, then God commanded it. notwithstanding he forsaw that the lewes after were to abuse this his holy institution, as the Bible witnesseth : If 2. Kings an Idol, then God commandeth Idolatry, which is a hor-18. 1.4. rible blasphemy. And even as by the viewing and looking ypon the fyerie Serpent, the Tewes receased health in body and inward comfort; fo the Catholiks in viewing denoutly Images, specially of our Sautour, recease fundry times health in body, and comfort in mind. Certes Tertullian (e) Lib. de calleth this Serpent an Image : (e) Effigies anes Serpentis ful-Idolas. c.s. penfi figuram defignamit. In the Hebrew it is, Hafe lecha faraph, Make vnto thee a fyerie Serpent, by reason it was molten by fyre, or made of braffe, which gliftereth like fyre, fayth 300 KRANET. Vatablus, the 70. turne it, a brafen Serpent. Thirdly, Salomon (as witnesseth the Bible) did place Images in his Temple and Church, at the command of God : (1) And within the Oracle he made two Cherubins of Oline (f) 1. Reg. tree, ten cubits bigh &c. And againe : And be put the Cherubims 6, D. 250 within theinner house. And againe, the Bible witnesseth, that the Temple of Salomon was wholy of grainen Images: & figures of the Cherubims : (8) And he carned all the walles of the (2) L. Reg. bonferound about with graven figures of Cherubins &c. Of the 6. P. 20. which words of the Bible these propositions ensue. 1.
Thou that make two Cherubims, that is, the Images of Cherubirns . 2. Thou shall make a fyerie Serpent for a figne and Image. 2. The

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And Roman Religion. Cent. 1. 2 The Temple of Salomon was whole of figures, or Images of the Cherubims de. I aske now of the Minute sto give as plaine words out of the Bible that make against Images, which they shall never be able to doe : but rather they will ignorantly rage & boatt of their foolish necessary consequences, which are nothing els but their own dreames, inventions, and plaine herefies. Wherfore let the wife preferre to the Ministers consequences and foolish traditions, the consequences and deductions of the holy Fathers, as the Bible manifestly commandeth vs to do: (h) Go not from the Dottrine (h) Eccl. 8; of the elders, for they have learned it of their Fathers, and of them " 9. thou shall learne understanding, and to make answer in the tyme of need. Yea we are obliged in conscience, to enquire of the auncient Fathers the true Religion: (1) Remember (fayth the (i) Deut., Bible) the auncient dayes , consider the yeares of so many generatios, b. 7. aske thy Father, and he will show thee, aske thy elders, and they will tell yee. The Puritanes leaving the waies of their forfathers, shall neuer haue rest in conscience : (k) Stand in the (k) lerem, wayes and behold, and aske for the old way, which is the good way, 6. v. 16. and walke therin, and you shall find reft for your foules. Wherunto the Puritanes answere: Wewill not walke therin. For the which canse the Puritanes and Protestants (1) Haue stumbled (1) Ierem. from the auncient wayes, to walke in the wayes not troden . Yea a- 18. V. 15. gainst the expresse words of their owne Bible: (m) Thou shall not remoue the ancient bounds, which thy Fathers have fet. (m) Prous Whereof S. Augustin giueth a very good reason: (" Because that which the hely Fathers have found in the Church, that they have Pelag. holden, they have taught what they have learned; what they have receased from their Fore-fathers, they have delinered to vs their poflerity. And specially in matters of Religion , (0) We should (0) Origen. tract.29.in not depart from the first Ecclesiasticall tradition, nor besieue other-Matth wy fe , but as the Church of God hath by succession delivered vnto vs . Which was ever the practife of the Church of God, as wirneffeth Lyrinenfis: (P) If any new question do arife, we doe repaire to the judgment of the boly Fathers . Let vs then follow the 281 2012016 consequences of the holy Fathers concerning Images, the figne of the Croffe, and holy Reliques. artes or (1) I loued a pillare of me in yet of ten went to met, lock and the mageof Alitabam

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Testimonyes of the holy Fathers of this first Age, for the ple of Images, the figne of the Crope, and honouring the Reliques of Saints .

The first Section .

(a) Ep. ad Phil . ante medeum. ENT OMONO-YAKT TE caves. (b) in epi/l ad Burde-2al.c. 8.

Aint Ignatius Martyr:(4) Princeps mundibuius gaudet, cum Quis crucem negarit: cognoscit enim crucis confesionem, sun efe exitium: Id enim trophaum eft contra ipfim potentiam, qued phi viderit, herret, & audiens timet. The holy Croffe is a bannet against the power of the Diuel, who feeing the Croffe abhorreth it, and hearing of it, teareth . S. Martial: (6) Crad Domini in quem credidistis , Deum verum & Dei filium , femper in mente, in ore, in figno tenete. Crux enim domini est armatura pestra shuida contra Satanam. Have ever the croffe of God in who vee haue believed, in mynd, in mouth, & marke yourfelfe therwith &c. And fince the figne of the croffe is nothing els but an Image of Christ, this holy Father in commending to vs the figne of the croffe, commendeth likewise the vie of Images .

(c) Pamphil . Marsyr lnnoc

1. Spift 18. ad Alexad

Epife. Turrian.

Apost,c. 25 Epift. ep

Thread.

(f) Oras . qued bee. Comoustell. buus fit

mediator. (g) 7. Sym.

The holy Apostles in that general counsel holden at Antioch fay thus : (c) Ne errent fideles erga Idola, fed exprimant divinam, bumanam, immacularam, manufattam imaginem veri dei & faluatoris nofti lefu Chrifti, ac feruornmeius ex aduerfo coram Idolis & Iudau, neg, amplius errent erga Idola, aut Iudais fimiles fant. Wherby the Apostles commaunde Christians to vie Images, giving also the reason wherfore they were first instituted, and shewing a manifest difference betwist Images and Idols. So that wifely Gregory the great called Images, (4) the books of the valearned. And accordingly, Gregory Ny sene fayd, (e) The filent pitture (peaketh in the wall and prefiteth very much. The reason wherof is, because the view and fight of Images, increaseth in vs faith, the loue of God and of his Sainets, and kindleth in our hartes the coales of denotion : which S. Chrylostome felt when thus he write,

act . . & (f) I loued a picture of melied wax ful of piery. Gregory Nyffene (3) was often wont to weep, looking on the Image of Abraham facri-

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And Koman Religion ... Cent. 1. 33 seing bis sonne I faac. And Gregory the Great wryting to Secunding Abbor to whom also he sent the Images of Christ) favd thus, (h) I know thou longest for our Saujours I mage, that ga- (h) Lib. 7. zing on it , thou mayst burne the more with the love of God . S. Denis Areopagita speaking of the ceremonyes of Baptisme, wherin the figne of the crosse was, and is vsed by the Bishop, who (i) Incheans vuctionem trino fignaculo, inun- (i) Ecel. gendum deinceps Sacerdotibus toto corpore hominem vbitradidit, iffe Hier. c. .. ad adoptionis matrem proficifcitur, eiufg, aquam facris innocationibus P. 20 Candificans, & tribus fandifimi vnguenti cruciformibus effusionibus illam perficiens. And a little after, he theweth the custome and forme in receauing Monks and religious men to the feruice of God, vling in such reception the figne of the Crosse, ra-fure of their heads &c. (k) Vbs verd omnia bac, is qui institui- Hierarch. tur, promiserit, cruciformi figura consignans eum Sacerdos toudet . c.6.p.2. trinam diuina bearstuding per fonam inclamans. And of Images he (1) Citatur favch thus : 1) funt revera ea que videntur corum que sub apettum in fentina non cadunt certa clarag, imagines. Synodo ges Besides the fore'aid Doctours, Hermes a most anciet neralic. 36. and Apoltolical wryter of this Age, maketh mention of Tom. 3. Reliques, Prayer for the dead, vn written traditios, of Chri- In bubook fme, confecration of Monkes, of Altars, places fanctified, & called ? ... funding other ceremonyes, of the tonfure of Preists heads, for. burning incense at the Altar, of merit and iustification of Lib.de traworks of profelled challity in preifts of falting from cer- ditionib. tayne meats, of works of supererogation, as witnesseth Ha- Apostolic. melinanus a Proceltant Wryter. Finally we Catholiks coflaty do honour the holy Reliques of Saints, not with a di-- 10 to 7 0 mg time honour which is due to God oly, but with a Religious honour, much inferiour to the foresaid, yet aboue a civill honour due to the Magistrat; & that we do, & affirme with (m) De S'Auftin: [m] Sanctorum corpora & pracipue beatorum Martyrum Ecel . 803. reliquias ac fi Christi membra sincerissime bonoranda credimus: si quis . 73. contra banc fententiam venerat, non Christianus, fed Eunomianus & Vigilantianuscreditur: He that doth not believe that the holy bodies & Reliques of bleffedMartyrs should be honored as the members of Christ, he's not a Christian, but a Vigilantian, or Heretik, fayth S. Augustin .

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That the Ministers have corrupted the Bible in fundry places, which proue the vie of images , of the boly Croffe &c .

The fecond Section.

C Aint Augustine witnesseth, that Faustus Manicham Lib. g. couf. . the Heretike bragged much of the Bible, of the Word of 4. 6 . God, of the Scriptures, yet in effect he lad nothing but Ives, vanities, and vile superstitions: the lyke is easie to be feene in the Protestants and Puritanes of Scotland, who do vaunt of the Scriptures, of the Bible, yet they cannot proue, yea not one debatable point of their Religion out of the expresse word of the Bible, but rather are forced to give vs their confequences and foolish illations, for the expresse word of God: wherby they are to be accompted, (1) (a) lob, to. Theenes who enter not by the doore of the word of God but climbs another way to steal, kill, and destroy our foules. So that by peruerle

(b) Hiero. made the Gospell of man, or which is worse, the Gospell of the divell. 1. s. in c. t. ad Galat.

To make Images odious to the commo people, & to stirre vp the Nobility to cast down the Churchs, they haue abhommably corrupted fundry places of the Bible, specially the twenty of Exodus, thus: (5) Thou shall not make to the felfe any grauen Image &c. Contrary to the Greeke text, contrary to the Hebrew, Lothabbasche leca, contrary to the Latin, Non facies tibi Idolum, aut sculptile, contrary to all the Bibles which have beene ysed amongst all nations, the space of fiftene hundreth yeares, which all have in substance, Thou shall not make vnto thy felfe any Idol. Wherfore feeing that the Protestans cannot shew any Bible before the comming of Caluin, that hath fuch blasphemous words, Thou shall not make to thy selfe any grauen Image, it followeth, that it is a manifest corruption and nonelry, carying with it felfe many blasphemies.

interpretations of the Ministers , (b) The Gospell of Christ .

(c) Exed. 20. D. 4. à weineses Saved a-Subor.

> The first Blasphemy. If Godforbad Images , heere is followeth that he contradicted himselfe: for in the 25. of

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And Roman Religion: Cent. 1. 35

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Exodus he commandeth the Image of the Cherubins, & after the Image of the fyrie ferpent . 2. If Idol and Image be all one as the Puritanes fay to excuse this their Blasphemous (d) Coloff. translation) it followeth, that Chrift, (d who is the Image of t. b. 15. the innifible God, may be called, the Idol of God, and confe- of isin quently, all those that worthippe Christ, worthippe an isto ve Idol. Agayne, If Idol and Image were all one, they must translace thus: (e) Aswe haue borne the Idol of the earthlie , fo let Is beare the Idolof the beauenly. And agayne: We are transformed 15. V. 45. into the fame Idol, & fundry other fuch places. 3. That man who is called the Image of God, may be called, The Idol of God, which is abfurd . 4. It would follow that all the Minilters are makers of idoles or Images, and consequently are Idolatrous. For the Apoltle fayth: (f) Thu yee know, that (f) Epbef. no fornicatour, neyther vucleane perfon, nor couetous perfon Colufs. which is an idolater, bath any inheritance in the kingdome of Chrift, and of God, they should :ranslate, nor conetous man, which is a wershipper of Images, and consequently al the Ministers being couetous, they must needes be all Idolaters. 5. When Idolls are called God (to whom the Pagans prayed, and whom they adored) then the Ministers do not translate Images but Idol (though the same Greeke word be alwayes one) knowing well that the Catholikes do not worthin Images as Gods. As for example: (8) And the residue therof be (8) Efa. materh a God, euen his Idoll, he boweth vnioit, and worshipeth, and (h) Bfa. 45 praveth puto it. And agayne: h Affemble your felues come draw v. 10. neer togeather, the object of the Getil: , they have no knowledge that fet Lephis look pp the wood of their Idel & pray vuto a God that cannot faue them: his Idel. Which two places thewe plainly the malice of the Ministers, and the difference betwixt Catholik Images and the Pagans Idoles. For the Pagans prayed to their Idols, and thought them to be Gods, did put their trust in them, kneeled vnto them &c. 6. The Hebrew Word, Pefel, is alwayes translated by the 70. industry, and not inter. And origin. the greek word in ever is turned intolmage, as the hebrew bom. 8. in word Tfelem, & neuer into Idol. 7. The Ministers shall ne- Exod. uer beable to name me any Grecian wryter of the primi- Theed. q.

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36 The Ground of the Catholike,

tiue Church, who confound the word Idel with Image for it is certaine that Origene and Theodoret both ancient & learned Grecians, with others holy Fathers' of Greece make a manifest distinction berwixt slaws and slows. And all the Latin Fathers without exception make one di-Rinction betwixt Idot and I mage , condemning Idols as abbominable, anowing Images as commendable . 8. The Ministers themselves breake willingly this Commandement in kneling at the reception of the Supper of the Lord, and that against their owne solemne Oath given at their reception, and confirmed and (worne folemnely by the three Estats of Scotland in Sundry Parlaments: (i) Therfore who foeuer referreth and worshippeth those Sacraments (meaning Baptisme, and the Supper of the Lord) procareth to himselfe damnation. For fince the Ministers believe, that the Supper of the Lord is but an Image and figure of Christ, in kneeling before fuch figures, the Commandement of God, according to their translation, is transgressed. As also the fecond Commandement, Thow shall not take the name of the Lord thy God in vayne, is lykewise transgressed by the Minifters, they having fworne folemnely not to recease kneeling vnder the payne of eternall damnation : yet now have receased the same against their former Oath, and so have broken both the first and second Commandement of God, by committing both Idolatry and periury.

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And Roman Religion. Cont. 1. 37

The 6. & Article and .

1. That the custome of the Catholik Church in this first Age, was to bonour the Saints in Heaven.

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The sell strictly Court A Pensky III de som a misses

Nature, Honouris due to Excellency, there must be so many kinds of honour, as there be kinds of excellency, which are three. The first is, of God, which is infinit, for the excellency of

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God must be infinite. The second excellency is fupernaturall, yet created, as that of grace and glorie. The third is , humane, or naturall , confifting in naturall gifts, or worldly dignity . To these three kynds of excellency periaine three kynds of honour, The first, Di- xareles uine, due to God only, which we call, Latria. The fecond dedies. belongeth to Saints and holy things, as elevated by God intelleabout the course of nature, and this is called, Dulis, and Hy- xine. perdulia. The third is , Civil honour , due to men according to their natural qualities . The first is due to God only , the second is due to the Saints in heaven, as to the glarious feruants of God, being now in glory with him. And norwithstanding that the outward actions of kneeling, bowing, killing, praying &c. be indifferently gine to God, to the Saints, and civil men; yet the intension and mind of him who doth those outward actions diftinguitherb the . " Ta (b) fame : for kneeling to God is divine worthip ; kneling to Saints is an inferiour pious worthip or honour, kneeling to a mortall King is civil honour. The two last always rending to the honour and glory of God, who will be ho-

38 The Ground of the Catholicke, noured in his Saints & creatures, conforme to that faying of the Scripture, Gloria hac est omnibus fanctis eius. This doctrine is confirmed by the holy Father, specially by S. Augustine, who sayeth: (a) We honour Ma. (a) Lib. 20 cor Fauft. tyrswith that worship of lone and fociety; wherwith boly men an worshipped inthis lyfe, whofe beart we perceaue is prepared to like Infferance for the Euangelical verity : But Martyrs more denouth

by how much more securely, after all presertayneses are ouercome, of

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C. 26.

with how much more confident prayle, we preach them now victorious in a more happy lyfe, then others yet fighting in this life. But will that worship, which in Greeke is called Lairia, which in Latin can. not be expressed by one word, we neyther worship, nor teach to be worshipped but one God . And for fo much as offering of Sacrifice po. taine h to this worship wherof they are called Idolaters , that offer facrifice to any Idols) we by no meanes offer any fuch thing, nor tead to be offied, eyther to any Martyr, or bleffed Soule, or holy angell Ma S. Augustine speake more plainty against the Protestant The same teacheth other Doctours: (b) Our Lord bath depri

(b) Theod. 1. 8. ad Gracos. nedfalle Gods of the honour they had in Temples, and in place Beda In shem, caufed his Martyrs to be honored, yet not in the fame manner Luc.4.00. te medium, for we neyther bring hoftes nor libaments to Martyrs, but bonour th as holy men , and most deare freinds of God .

> 3. l'o make this mater more plaine, it is to be reman ked : that we Catholiks pray not to the Saints in Heauer eyther as Gods to help vs, Redeemers to faue vs, or asthe chiefe Authors of any gift or grace bestowed vpon vs . For we acknowledge only God, to be the supreme Author and fountaine of all naturall and supernaturall fauous, of grace and glorie. Secondly, we pray not to Saints as Mediatour of our redemption, but, of Intercession only: for our Mediatour and Aduocat of redemption is only Chryst lesis, as the Apostle fayth: (4) If any man finne, we have an Advocate with the Father, lesus Chryst the Iust; and he is the reconciliation for our finnes. And agayne: (d) There is one God & one Mediator betwist

> God and man; which is the man Christ tefus. Which place

though corrupted by the Ministers, yet speaketh only of

the Mediatour of Redemption : for the Scripture witnesseth

(c) I. loan. 2 . P . I. (d) LTun. 2, 145.

> playnly, that Moyfes was Mediatour bet wixt God and the Iewes!

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And Roman Religion. Cent. 1. 39 lewes: (') For the Law was orderned by Angels in the hand of a (e) Galat . Mediatour. Wherby the Bible auerieth a Mediatour of inter- 3. V. 19. cepien, belides Christ Iesus. And this is the reason wherfore we Catholikes euer addresse all our petitions to Saintes the Leve or Angels with this conclusion : per Dominum noftrum lefum D. 100 Christum filium tuum &c. declaring therby that Chryft is only our Aduocat or Mediator of Redemption, and that the Saints in heatten, are but intercellours besides the holy Trinity for vs. yea when the Minister is delyred to pray for (4) any friend, he is made therby Mediator of intercession, though he be a finfull man, and of little credit with God, yea perhaps of none, in respect of the Saints of Heauen, who are in the estate of glorie, and without spot of sinne.

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4. I Conclude then, that the Catholike Church fayth to God only, have mercy on vs, faue vs, forgive vs our finnes &c. And to the Saints , Pray for vs . And if any Catholike fay to any Saint faue me, his meaning is, that the Saint faue him by his prayers to God: fo we call sometymes the Blessed Virgin Marie our hope, life, refuge, because the brought 1818 001 (0) forth our hope, life, and refuge Christ Iesus. Or because by her intercession the may procure our life and saluation: and 62,712 in this we follow the practife of the Scripture. For S. Paul (f)1. Theff. calleth the Thessalonians, (f) his hope, huisy, his crown of glorie. 19. And he calleth Timothy, the faluation of others, (8) This (g):. Tim doing thou shal fane thy felf & them that beare thee. And playnly 4. v. 16. lobdoth pray vnto the Angels according to S. Augustins exposition and meaning, when he sayeth, (h) Haue pitty (b) lob.19. Pon me , have pitie vpon me (o yee my freinds) for the band of God > . st . bath touched me And in my Judgemer S. Augustines opinion S. Jugualone in this place should be preferred before the new yp- fin in his fart Ministers dreames and expositions. For the text the ons been weth that lob his visible and secret freinds had left him: (1) lob. All my fecret friends abborred me; & they whome I loued, are turned (i) lob. 19. against me .

First then it is manifest by the testimonyes of the Bible, that the Angels and Saints in Heaven praye for (k) Zab. Vs : (1) Then the Angell of our Lord answered and said: O Lord of 1. V. 12. bosts, how long wilt thou be vnmercifull to Ierusalem, and to the Cittyes,

The Ground of the Catholike, Cittyes of luda, weth whome thou hast bene displeased now these threescore and ten yeares. It is certayn lyke wife that the Saint in Heanen are equall to the Angels ; (1) For they can do m (4) Luc 20. more, fer as much as they are equall to the Angels, and are the forms b. 16. of God, fince they are the cintaren of the refurrection, both then the Angels, and Saints pray for vs. 30 used years Secondly, it is lawful to ve to pray to the Angel or Saints in Heatien, according to the example of the holy (m) Gen. Parriarch Incob : (m) The Angel which hath delywered me from 48 D 16. allevill, bleffe the chitdren, and let my name be named vpon them , and the name of my father Abraham & Isaac, that they may grow as file imo a mulitude in the midst of the earth . Cotorme to the which example of Jacob, S. Athanasius (who was thirteene hun-

(n) Serm. de deipara. Mistres, Queene and Mother of God pray for vs. And S. Augustine: (o) Serm. 13 de | 411 et w.

(p) lob. 1. 7. I.

art the speciall hope of finners . I would how his risks and Thirdly, lob was counfelled to pray to the Saints: (P) Call if there be any who will answere thee, and turne to some of the Saims: which place the Ministers have filthily corrupted in translating it, by way of interrogation, and to which of the Saints will thou turne? Www. Anatopolation I and draller

dreth yeares fince) prayeth to the Bleffed virgin Marie thus

(Inclyne thy eares to our praiers and forget not thy people. O Lady,

(0) O Bleffed Marie, recease our prayers, obsayne our fuits, for thou

Now I would aske of the Ministery to give me for of a playne & expresse words of the Bible that make for the Secondly, fince they abuse the poore people, saying: that they preach nothing, that they believe nothing but the expresse and playne word of the Bible, in what part of the Bible are these poents of their faith to be found, There is m indecition of Saints? The Saints do not heare our prayers . And agayne: It is agaynft the honour of God to pray to Saints. For their Blasphemous propositios are no wife in the expresse word of the Bible. How then shall they proue them out of the Bible? By necessary consequence, say they . But those ne cessairie consequences are not infallible, but erroneous, and not the word of God, & confequetly we make no fuch accompt of their foolish and newfangled cosequences, as of thole of the holy Fathers of this first Age, Let vs heare the.

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And Roman Religion. Cent. 1. 41

The Testimonyes of the holy Fathers of this first Age, Concerning praying to the Saints in Heaven, and honouring of them.

The first Section.

CAINT Dionyfius Areopagita : (2) Dico autem, oracula (a) Eccles. I fequetus vbig, plane vtiles effe in hac vita Sanctorum preces, hoc Hierarch. modo si quis Sanctorum numerum amore incensus, & ad corum par- c. 7. parte ticipationem piè affectustanquam propria conscius exiguitatis , quem- 3'. auto piam Sanctorum roger fibi fieri adiutorem & comprecatorem, vilitatem omnino ex eo consequetur omni visitate superiorem. That is: I fay, following the holy Scriptures, that the prayers of the Saints are most profitable for vs &c. And in the nynth Chapter of the same booke he witnesseth: That S. Michael the Archangel was given by God as a protectour to the Iewes to affift them, and to present their prayers to God; year the same holy Father auoweth euery particular ma to haue his owne Angell who doth offer our prayers vnto God. and knoweth our necessityes, as witnesseth the holy Angell of Cornelius, who said to him: (b) Thy prayers and thy almes are come up into remembrance before God . Which place 10. V. 4. theweth that the Angels, and confequently the Saints in Heanen know our prayers, our necessityes, and good workes. The same holy Father witnesseth, that the prayers of the Saints in heaven help, not only those in this life, but also the faithfull departed out of this life: (c) Quod autem & inftorum preces etiam in hac vita, nedum poft mortem, ijs (c) Loco duntaxat prosint, qui sacris precibus digni sunt, vera oraculorum supracis. traditiones nos edocent.

2. S. Clement witneffeth the same: (d) De Martyribus (d) Lib. s. verò pracipineus vobis, vi in omni honore fint apud vos, vi apud nos Conft . A. fuerum Iacobus Episcopus, & Condiaconus nofter Stephanus:hos enim poft.c. 8. Deus beatos fecit, & viri (ancti bonorarunt, & fuerunt puri omni ria. Grac. edit . Turdelidi, d'ned, ad peccatum flett, neg, a virtute detorqueri potuerunt, & c.7. Lo quorum non funt dabie laudes, de quibus Dauid niebat, Pretiofa in sin. cofpettu Domini mors fanctorum eins C'e . And a lite after, this

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42 The Ground of the Catholike, holy Father inuiteth vs to keep holy the Festivall days of the Saints in heaven, in praying to them, and calling for their help: (e) In diebus Apostolorum vacent. Magistri enim vesti (e) Lib. 8. fuerunt ad docendum vos de Christo, vobifg, Spiritum Sanctum de. Conflit . derunt . In die Stephani Protomartyru item vacent : ac reliqui die. A postol. bus Sanctorum Martyrum, qui Christum vita fue anteposuerum, And in another place he counfelleth vs to call vpon, and inuocate the holy Martyrs, (f) Memoremus Martyres factos, n (f) Lib . 8. mereamur certaminis eorum participes fieri .. conft. Ap.

C. 11. Martial. ep.ad Burdegal.c.3.2

C.33.

(2) Serm. 17. deverb. A roft. prope initium .

(h) Litur . Pet.ante med.

S. Martialis first Bishop of Burdeaux, sent thither by S. Peter the Apostle, witnesseth likewise, that holy Aultars were erected to God in S. Stephens name, where Masse was said to God, and prayers to S. Stephen, to the end he should pray for the Catholike Church: conforme to that which S. Augustine wyselie wryteth: (3) Injuriaes pro Martyre orare, cuius nos debemus orationibus commendari.

S. Peter witnesseth the same in the holy Masse, which he was accustomed to say, and which hath bene famous through all Christendome these fixteene hundreth yeares, where S. Peter prayeth: (h) Libera nos quajumus Domine ab omnimalo prasete ac futuro, intercesionibus immaculata & gloriofa Domina nostra Deipara, semperg, Virginis Maria &. That is, Delyuer vs, we pray the O Lord, from all euill present and to come, by the intercession of the Blessed & Immaculate Virgin Mario &c. And a litle before, Be bountifull vnto vs, O Lord, by the intercession of the Blessed virgin Marie, and of all the Saints in beauen.

lacob. Mimor .

S. Iames the Apostle witnesseth the same in his (i) In Liv. Maffe, famous specially amongst the Grecians to this day! (i) Commemorationem agamu fanctifima, Immaculata, gloriofifsima, benedicta Domina nostra Matris dei & semper Virginis Maria, atá, omnium Sanctorum & instorum, pt precibus & intercesionibu corum omnes misericordiam consequamur . I pretermit to set down other testimonyes, fince the practife of the Catholike Church (to pray to Saints) in this Age, was fo vniuerfall, that no heretike did call it in doubt, before Vigilantius, who being toure hundreth yeares after Chrift, is condemned by the holy Fathers, yea by the Protestants themselues

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And Roman Religion. (Cent. 1. 43 themselues, as a manifest and Idolatrous heretike .

That the Ministers have corrupted the Bible in fundry places, which proue the Innecation of Saints .

The second Section.

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THE Catholike Church, and all antiquity readeth to the honour of the holy Apostles and Saints in heaven that faying of the Prophet Dauid (who as a Prophet did foresee the honour which the Catholike Church was to giue to the Saints in heaven) (a) Nimis bonorificati funt amici giue to the Saints in headen) (4) Name bonorificati juni anne (2) Pfa 138 ini Dem. That is; Thy freinds O God, are become exceeding ho- 10. alays norable, Their Princedome is exceedingly strengthned. Now to p. 17. make this place obscure to the Reader and to take away the force of both the Hebrew & Greeke words, the Ministers haue blasphemoussie translated thus: How deare therfore are Regeka. thy thoughts vnto me O God, how great is the summe of them? Doth not the Hebrew word make more for vs, and fignifie, friends? Doth not S. Hierome (who alone did vnderstand better the Hebrew toung, them all the Ministers together) translate friends? Doth not the Greeke text put it out of " Pilot et doubt, fince it is according to our ancient Latin translation Thy friends O God? why do ye hunt after noueltyes and forfake the troden path of antiquity, and passe the bounds, which our holy Forefathers have appoynted, preferring your owne imaginations and new deuyfes, even there where yee cannot pretend justly eyther the Hebrew or the Greeke, where it is, their princedome is exceedinglie ftrengthned, and not, how great is the fumme of them .

2. But this newfangled fingularity in the blafphemous translations of our Ministers shall better appeare in their dealing about our Bleffed Lady, whose honour they have loght so many wayes to diminish, and deface, with their Maister Iohn Caluin, who blasphemously and worse (b) Cal, in then the Deuils themselues, speaketh of the Blessed virgin: p. 18 prin-(b) Videtur Sancta virgo non minus maligne restringere Dei poten- sed by Rotiam, quam prius Zacharias. And a little after : Neg verò mag- bert Eftien-

nopere laborandum est, vi eam pargemu ab omni vitio.

me all .1368

Spir. sanct. who calleth the bleffed Virgin, (f) Gratia plena? Then S. Augustine who prayeth to the blessed Virgin thus: (8) Am cap.7. (g) Serm. gratta plena, Dominus tecum : Dominus tecum, sed plusquam me-18. de tep. cum &c. And agayne : Audite Gabrielem Angelum eam fulutan-(1. z. de tem, Aue gratia plena dominus tecum? Then S. Hierome who fymb. ad lykewise prayeth and calleth her, gratia plena? Then Beda: Catech . (h) Iuc. t. (h) Benegratia plena vocatur, qua nimirum gratiam, quam nulla meruerat affequitur, vt ip sum videlicet gratia concipiat, & generet au-Luc.

(i) Athan. Gorem ? bom. de

pirq.

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Luca.

P. 15.

V.550

As for the Greeke Fathers, they lykewyse called Despara , her yniverfally full of grace: (i) S. Athanafius, (k) Epiphanius N Sia THEO Theophilactus, and fundry others, whome we should be-RIXACITHlieue to be more skilfull in the Greeke their naturall ton-(k) Epipb. gue, then the Ministers can be, who of malice that they. bares. 78. cary to the bleffed Virgin, translate other words of the ward war fame nature and forme otherwyle, for thy translate: (1) Tanixaer faxquires, Full of fores, yet they will not translate as xuersmin , full of grace .

(1) Luc. 16. 5. Secondly, out of their diflike of inherent inward P. 10. (m) Serin. Supernaturall grace of God given to the bleffed Virgin, de Annie they translate thus: (m) Feare not Marie, for theu haft found TAHORT

AHOM Feare ria ini Nem gratia playi haft f to G Chri fuffer teth c prefer the B. worth blasp rathe cepta ! Domi Inde o Omne | nullur er Sa quia p eft .

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fauour with God, insteed of translating with all antiquity. Feare not Marie, for thou hast found grace with God: Ne timeas Ma. ria inuenisti enim gratiam apud Deuni, as S. Bernard fayth: (") (n) Serm. Ne timeas Maria, inuenisti enim gratiam apad Dominum; quantam de Annat. gratia? gratia plenam, gratia singulare &c. The Syriake text is playnly for vs, Schcachethi ger tobutha leuath eleho: For thou half found grace before God. Caluin the fworne enemy to God, and the B. Virgin, Beza his beloued Father in Christ, our first Ministers branded Doctour will no wayes fuffer the B. Virgin to be called full of grace. For he wryteth ofher, that (o) she doubted in berfaith. Agayne: That she (o) Inc. 20 preferred ber selfeto God. And, that Christ made no accompt that Luc. D. 35. the B. Virgin was his Mother. And, that Christ thought her not worthy to be his Mother. But let vs leave these abhominable blasphemyes of Caluin the Capitane of Puritanes, and see rather what S. Augustin sayth of this B. Virgin. (P) Excepta itag, sancta virgine (sayth he) Maria, de qua propter honorem & grat. c. Domini nullam prorsus, cum de peccatis agitur, haberi volo questione. 16. vid . S. Inde enim scimus, quod ej plus gratie collatum fuerit ad vincendum Thom. 3. omne peccatium, quia concipere ac parere meruit enim, quem constat part, q.27. nullum habuisse peccatum. Hac ergo virgine excepta, si omnes Sanctos art. 4. & Sanctas congregare possemus, &c . vna voce clamarent , Si dicimus quia peccatum non habemus, nos ipfos feducimus, & veritas in nobis non of . Wherunto agreeth ancient and famous Sedulius 2 Scottish Poet, who was in the same age with S. Augustine: thus fayth he.

Et veluti è spinis mollis rosa, surgit acutis,

Nil quod lædat habens, matreque obscurat honore:

Sic Eux de stirpe facra veniente Maria,

Virginis antiquæ facinus noua virgo piaret.

And agayne: (9).

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Salue sancta parens enixa puerpera regem,
Qui cælum terramq; tenet per sæcula: Cuius
Numen & æterno complecteus omnia gyro,
Imperium sine sine manet, quæ ventre beato
Gaudia matris habens cum virginitatis honore,
Nec primam similem visa est, nec habere sequentem:
Sola sine exemplo placuisti semina Christo.

F 2

(q) In opere Paschali lib. 3.

The 8. and 9. Article.

1. That the Catholike Church in this first Age, beleeved that there was a Purgatory.

2. And was accustomed to pray for the soules deteyned in Purgatory:

CHAP: V.



A VING maintayned the honour of (y our noble Patrones , the Glorious and triumphant Saints in heaven, their holy Images, the veneration of their Reliques; Now I come to defend the cause of our humble prayers made for the poore afflicted foules in Purgatory, which is the place of their punishment. First then

we stand not vpon the name, but vpholde the thinge it felfe: that is, We Catholiks conftantly belieue that there is a certaine place where some soules of the Faithful after this lyfe are purged & clenfed, which place we call Purgatory. The Ministers contrary to our beliefe hold these propofitions as poynts of faith, necessary to be believed, There is no purgatory; The prayers for the dead are superfluous, and such like, which they shall never be able to prove by the expresse word of their owne corrupted Bible : but rather being empty and voyd, to proue them against vs Catholiks by the expresse word, they are forced to give vs, for the expresse word of God, their necessary consequences, which in a word are nothing els but manifest heresies, and playne Idolatry, condemned in Arius a manifest heretike, as S.

Aug. 1. 16. Augustine, and Epiphanius witnesse, and some Protedehares.c. stants themselves auow. True it is, that we Catholiks 35. Epipb. haue not the expresse word for euery poynt of our Reli-Hard. 75. gion, and wedo not tyeour selues to that alone, but rather to the exposi thefe fi tions. people tions o giue n ther fo tions, quity thers. thole tions expo (who Parga Speak who s appea shall of Le hen CAMIN pena

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to the word of God, together with the consequences and expositions of the holy Church, and Fathers, which hath these fixteene hundreth yeares byn samous amongst all Nations. The Ministers contrary, promise to the poore people only the expresse word of God, fetting a syde the expositions of the holy Church and Fathers : Yet in effect they give nothing leffe then he expresse word of God, but rather for the word of God their owne consequences, inuentions, and expositions, not making accompt of the antiquity of the doctrine, of the holynesse of all our Fore-fathers. Can there be any excuse in the day of Judgment for those men, who willingly & wittingly prefer the expositions of the Ministers, before the constant and vniforme exposition of the holy Fathers? For example S. Augustine (who was about twelve hundreth yeares fince) proueth Purgatory out of these words of the Prophet Malachie, who speaking of the last penall Judgement, fayth thus : (a) But (a) Malac. who may abide the day of his coming? and who shall endure when he 3. v. 2. appeareth? for he is lake a purging fire, and lake fullers sope. And he shall fit downe to try and fine the filuer : he shalleuen fine the fonnes of Lews, and purific them as gold and filner. S. Augustine (I fay) hence doth infer Purgatory: (b) For these words (fayth he) (b) Aug cannot fignifie a separation only of the polluted from the pure in the last 1, 20. de penall ludgement &c. but must intimate a purgation of the good, who civit. Dei have need therof . The same S. Augustine praying to God, .. 25. vieth these words: (c) Purge me O Lord, in this lyfe, and make me fuch some as shall not neede the amending fire. And agayne: He (c) InPfalo proueth Purgatory by a necessary consequence drawen out 37. of those words of the Prophet Ilay : (a) Our Lord shall purge (d) Ifa. 4. the dregs of the daughters of Sion, and shall wash the bloud of Hieru- V. 4. salemout of the midst therof, in the spirit of ludgement, and in the fpirit of combustion .

2. Secondly, S. Luke speaking of Christ, maketh (e) Act 20 mention of a third place befydes Heauen & Hell: (e) Whom (f) Lib. 12. God hath raised up, and loosed the sorrowes of death, because it was de gen. ad impossible that he should be holden by it. Out of which S. Augulis. c. 13. 60 stind draweth this consequence and exposition: (f) It is belies Epist. 99. ued the soule of Christ to have descended to the placewhere sinners are ad Enod.

punished

The Ground of the Catholicke,

punished, to release them of their torments, whome he in his hidden suffice thought worthy to be released. Otherwise I see not how to expone that text &c. For neyther Abraham, nor the poore man in his bosome, that is in the secret of his quyet rest, was retended in sorrowers anowing, that Purgatory was constantly and viriuersally believed in his tyme.

(6)1 Cor.3

Thirdly, S. Paul spake plainely of the fire of Purgatory: (8) Every mans worke shall be made manifest: for the day shall declare it, because it shalbe reuealed by the fyre: and the fire shall try enery mans worke of what fort it is; if any mans worke that be hath built vpon, abyde, he shall recease wages; if any mans worke burne, he shall have loffe, but he shall be faued himfelfe, neverthelesyet as it were by the fire. Where three kynds of fire are affigued . 1. The generall fire, which goeth before the day of Doome. It shalbe renealed in fire . The second fire , the tryal of Gods Indgement, The worke of enery one of what kynd it is, the fire shall trie. Thirdly, he cocludeth of the fire of Purgatory, be shallbe faued, yet so as by fire. Which place Origen, S. Cyprian, S. Ambrole, S. Augustine, expound of the fire of Purgatory (with whome all the Greeke and Latin Fathers, after long disputation agree in anowing Purgatory, in the generall Councell of Florece.) Why are some said to be saued by fire, sayth S. Augustine? because they build vpon the foundation, bay, wood, Rubble: but if they would build gold, filner, and pretious stones, they might be fecure from both fyres, not only from that everlasting which shall torment the impious eternally, but from that which shall amend them, who shall be faued by fyre &c. Even fo truely, although they be faned by fire, yet that fire will be more paynfull and grienous, then any thing that can be suffred in this life . And agayne so plainly,

Orig born,
o in c. 15.
Exod.
Cyp. l. 4.
ep. 2. ad
Anton.
Ambrof.
in bure
locum.
August. in
Pfal. 37.

(h) Lib. 2. de Gen . cons . Manich . c. 20. that no unpassionat man may doubt of S. Augustines Religion in this poynt: (h) Hewho hath not happily tilled his field, but hath suffeed it to be overgrowen with thornes, but in this lyse the malediction, and curse of the earth in all his works, and after this lyse he shall have eyther the fire of Purgatory, or everlasting payne: Et post hanc vitam habebit vel ignem purgationis, vel vitam atternam. And before S. Augustine, S. Gregory Nyssene: Man after sinne in many toylsome labours ought to

be exercised, that taught by experience, be neight returne to his first

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And Roman Religion.

happinesse, all vitious affections being purged, eyther in this world by a fober course of lyfe &c. or after our departure hence, by the fornace

of Purgatory fire.

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Caluin the prime Puritan Minister and Apostata, forced by the truth and verity, confesseth that the custome to pray for the soules in Purgatory, was in vie long before S. Augustine, to whose tyme inclusive, he augweth the Church of Rome to have bene the pure, true, and fincere Church of God: (i) It is on: of Controverse (fayth Caluin) that nothing was changed in the true doctrine of Religion, neyther at Rome, nor in other townes, to the age and tyme of S. Augustine, and o- num. 2.6 ther ancier doctours. The very words of Caluin cocerning the . Edit. forfaid cultome of praying for the dead are: (k) I deny not but Gallic. the prayers for the dead were in vie with Chryfostome, Epiphanius, (b) Pag. Augustin, and others, who receased it from their Forfathers. And a- 1101 Opusgayne : (1) Thirteene hundreth yeares from hence the custome was to cul. edis. pray for the dead. And Luther himfelf, yet euer with the spirit Gallic. in of contradiction : (m) I belieue ftrongly, that there is a purgatory, fol. per and I am eafely perfuaded that mention therof is made in the Scrip- Baptiffare ture, as that of S. Mathew, It shall not be forgiven vnto him neyther Pinereul. in this world, nor in the world to come : meaning therby, that some (1) Lib. 3. finnes are forginen in Purgatory . I admit likewife that of the Ma- Inft . c. s. chabees, It is a holy and healthfull cogitation to pray for the dead wum. to. that they may be loofed from their sinnes. Which words the Minifters have pulled out of the Bible, though Luther receaved VV itemb. them as Canonicall. ann. 15580

Besides the foresaid places of the Scripture, I adde fol 168. these to proue Purgatory, and Prayer for the dead: (a) Set thy (n) Tobia bread and thy wyne vpon the buriallof a lust man. Which place though corrupted by the Ministers, declareth the ancient cultome to have bene amongst the Iewes, to give almes to the poore, and nourith them to pray for the dead. Which custome is yet kept throughout all Christiandome in clothing andfeeding the poore, called withvs, Salies. S. Chryfoltome maketh mentio therof , faying : (°) Why after the (o) Chryf. death of thy freinds dost thou innite the poore ones ? Why intreateft bam 32. 10 thou the Preifts to pray for them? I know thou will answere, To the c.s. Mass. end, that he who u dead, baue peace and rest. That the booke of

Tobias

The Ground of the Catholicke, Tobias is Canonicall, the Councell of Carthage holden anno 419. (besides the tradition of the holy Church) with neffeth playnly, wherof S. Augustine who was present at Lib. 2. de Doct . that Councell giueth this reason: Because we have no other Christ.c.8 affurance that the Books of Moyfes, the toure Gospells,& other books are the true word of God , but by the Canon and tradition of the Church : for the which cause the same (p) Cont . Doctour vttered that famous faying : (P) That he would not Epist fud. belieue the Gospell, except the authority of the Catholike Church 6. 5. moued him therunto. (q) Matt. S. Augustine out of that place of the Bible: (9) But 12. V. 12. (r) De ciu . he that shall speake against the holy Ghost, it shal not be forgiven him, Dei l. 22.c. neyther in this world, nor in the world to come : And other holy 23. 121. cad doctours inferre hereupon this consequence: (1) That some Greg. 1. 4. sinnes are remitted in the next life, and consequently that there Dial. c.39. is a Purgatory . Should not with any reasonable man S. Augultines consequences be preferred to the Ministers dreames and new traditions? Since it shall never be possible to the Ministers to proue out of the expresse word of the Bible, that there is no Purgatory; no wyfe man will make accompt of their consequences, but rather of the consequences of the holy Fathers of this Age, wheref I will omit the testimonyes of S. Clement, and of S. Martialle both famous wryters in this first Age, contenting my selfe with S. Denys his testimony.

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The testimonyes of the Fathers of this first Age, proung Purgatory, and Prayer for the dead.

The first Section.

C. Denismanifestly maketh mention of the custome to Ques iseae pray for the faithfull deceased: (a) Accedens deinde Dininus antistes precem sacram super mortuum peragit : precatur oratio illa dininam bonitatem , p: cuncta dimittat per infirmitatem bumanam admifapeccata defuncto, euma, in luce statuat & regione viuorum or. And a little after, he theweth that fuch holy Prayers are only valuable for those that dye in the bosome of the Catholike

(a) Eccl. Hierar. C.

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Catholike Church : Quod autem & iustorum preces etiam in hac visa, nedam poft moriem , ijs folum profint , qui digni funt facris precibus, Scriptur arum nos edocent vera traditiones. And a litle there after : De pradicta ante precatione qua Antiftes super defuncto precatur, quanam ad nos pernenerit a dininis ducibus nostris traditio, dicere necesse eft. Wher by it is easy to be seene by the testimony of this holy Father Patrone of France, & disciple to S. Paul, that the Prayers for the dead, and the holy ceremonyes which the Catholike Church vseth at burials of the deceased, are Apostolicall tradition, grounded upon the holy word of God . Secondly that fuch prayers are profitable to those who dye in the Catholike Church, & in the grace of God.

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S. Matthew the Euangelist in the holy Masse, which he yied to fay, and which hath bene famous in all Christendome these sixtene hundreth yeares, hath therin the same prayers which we yse this day at the holy service: (b) Extat? Memento domine dormientium Principum, Pontificum, Regum, Pa- tom, 6. bi. triarcharum, Archiepiscoporum, Episcoporum, Sacerdotum, Diacono- bliot. Pat. rum, Parentum nostrorum, & omnium in recta fide quie scentium.

In S. Marke the Euangelist his Masse, which is yet extant in that famous towne of Italie, called Venice, where the very Autograph it selfe is to be seene: (4) Animabu patrum & fratrum noffrorum, qui antea Christi in fide obdor- (e) Extas. mierunt, dona requiem Domine Deus noster. That is, O Lord our Pat. cis. God, gine reft to the foules of our parents and brethren, who died in the faith of Christ.

In S. Iames the Apostle his Masse yet extant: (d) (d) Litur. Pro requie Patrum & Fratrum nostrorum, qui ante nos dormierunt, Minor. dicamus omnes toto amino, domine Miserere. Finally Caluin the Arch-minister of the Puritanes auoweth playnly, that the sustome to pray for the dead was most ancient in the Catholike Church.

That the Ministers haue corrupted the Bible in fundry places, which proue Purgatory, or any third place.

The fecond Section .

TT is to be remarked, that before the coming of Christ. the foules of the lust did not ascend vnto heaven after their departure, but remayned eyther in the place, called Limibus Patrum, or sinus Abraha, without any paynes or torments; or els in Purgatory where transitory torments were: The bad being alwayes condemned to hel where the eternall torments are: (a) For the way vuto the holyest of all (fayth Hebr. 9. V. S. Paul) was not yet opened, while as yet the first Tabernacle was standing. That is, before the coming of Chryst, and during the tyme of the first Tabernacle, the way vnto the holyest of all, that is, to Heaven, was not as yet opened, which

after was only opened by the passion of Christ: after the which passion, the soule of Christ went downe to those parts where the foules of the ancient Fathers were detayned, as in Limbus Pairum, and Purgatory, preaching vnto them their Redemption, conforme to that which the A-

(b) t. Pet. postle fayth : (b) By the which also he went and preached to the (pirits, that were in prison. And conforme to that which we

> fay in our belief, He descended into bell . The which name of Hell is given, by the holy Scripture and holy Fathers, to the place of the damned, & also to those two places Abrahas

bosome, and Purgatory, which the Apostle calleth the lowest parts : (c) Now in that he ascended, what is it, but that be had also

descended first unto the lowest parts of the earth? Yet with this difference, that Purgatory, and Lymbus Patrum, is called Hell,

but the place of the damned, is called the lower Hell: (4) Eruisti animam meamex inferno inferiori. And the circumstance specified in any place of the Scripture, sheweth whether the

word Hell, should be taken in the one or the other sense. The Ministers to blind the poore people, and to take away all memory of Limbus Patrum, or Purgatory, they haue blotted out of the Bible fundry places, that proue

(a) Ad

3. P.10.

(c) Epb.4. b. 9.

(d) Pfal. 85 P.12.

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And Roman Religion. [Cent. 1. the fame, as, Thou shall not leave my foule in bell, which the Prophet Dauid did foretell of Chrift, to wit, that Christs foule going down after his Passion to the hell of Purgatory and Limbus, should not remayne there. The Ministers (e) AA. haue translated, (e) Thou shall not leaue my foule in the graue : 2.0. 37. declaring therby the foule of Christ to be mortall and corruptible, and consequently denying Christ to be trew God and man . For whatfocuer is put in the grave is corrup- 40200 115 tible in it self. This Blasphemy is agaynst the Hebrew text, against the Greeke text, against all antiquity, wherofall the Ministers together shall not be able to produce one ancient Father who did euer dreame of such a blasphemous trassation . 2. It is agaynst that of the Creed, he descended vnto hell, where before it is fayd, that he was crucified, dead & buried: yea the Protestants themselues do sing the contrary in (f) The their Church of Scotland. Creed in His (f) fpirit did after this descend meeter at Into the lower partes, she end of To them that long in darknesse were. their Plak Thetrue light of their harts. mes . Heere affirming that the soule of Christ went to hell and (g)Gen.37 not to the graue. Also when Iacobsayth: (8) I will go down to my sonne into hell mourning, knowing well that loseph his sonnes foule was not in hell of the damned persons ; they have (h)Gen. 37 translated, I will go down into the grave of my fonne: where as Ia- p. 33. cob knew not that his sonne Ioseph was buried, being perfuaded that (h) a wicked beaft had denoured him, and torne him in peeces: And as though if Ioseph had bene in a graue, Iacobwould have gone down to him in the same grave. Can there be greater absurdityes deuysed? more despitfull blafphemyes invented? and al to eschew the force of this place, (i) In Epiwhich maketh for Purgatory, conforme to the exposition of tap. No-S. Hierome: (i) Before the comming of Christ, Abraham was in pot. c. 3. hell, that is, in Limbo, after his coming the theef was in Paradife. (k) Lib. 4 And Terrullian: (k) I know, that the bosome of Abraham was adverf. no beauenly place, but only the higher hell. Finally S. Augustine condemneth this translation of the Protestants of manifest

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herefie faying: (1) Quu non est derelictus in Inferno? Chistus lesu, sed m anima fola. Quis resurrectur'in triduo iacuit in sepulchro? Chri-(1) Tract. 78. in loa. ftus lefus, fed in carna fola . Agayne: (m) Quod anima illa in Infer-(m) Ep. ad num descenderit, Apostolica dostrina pradicatur. Quandoquidem B. Dardann. Petrus ad hanc rem testimonium de Pfalmis adhibet, vbi deipfo pradictum effe demonstrat, quomam non deretinques animam meam in Inferno . I would aske of the Ministers to name me any wryter facred or profane, who did translate the word ade for a graue? They shall neuer be able to do it: But rather as they have cast down Churches, overthrowen Abbyes, chaged Princes Estates, taken away Traditions, corrupted the

down Languages as it pleaseth them.

Finally, if Christs soule was in the graue, it was vnited with his body, which was lykewyse in the graue, wherin also was his divinity, & confequently his divinity, his foule, and his body being in the grave, he behoued to be aliue in the grave the three dayes that he was buryed; which is a horrible blasphemy. To all the foresaid probations that Christs soule went down to Limbus and Purgatory, I ad this only of a famous Protestat Maister Bilson, who sayth: (n) That all the fathers with one consent affirme, that Christ delyuered. the foules of the Patriarches, and Prophets out of hell at his comming thither .

Scriptures, peruerted Sciences, so they will turne vpside

(a) Bilfon. in bu full Redemptio of makind.

As the Ministers have, by translating that Christs foule was put in the graue, denyed the immortality of Chrystssoule, and consequently our Redemption, so they deny the divinity of Christ, making him Author of all sinnes, in faying that God not only giveth vp, casteth off, and withdraweth his grace from man; but also delyuereth the to the diuel. For these be the very words of the Scotish Catechisme rehersed by the Schollers enery Sonday in Scot-(0) The 45 land : (0) God of his infinite mercy doth preserue his faithfull, not suffering the dinell to lead them out of the way, neyther permitting that sinne have the vpperhand of them: lykewyse he doth not only give vp, cast off, and withdraw his grace from such as he will punish, but also be delyuereth them to the Dinel, committing them to bis tyramy, he stryketh them with blindnes, & gineth them vy to reprobate mynds,

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And Roman Religion. | Cent. 2. peterly flaves to finne, and subject to all tentations. And to this end they have corrupted the Bible thus: (P) Let no man fay when (p) lames z he is tempted, I am tempted of God, for God cannot be tempted with b. 33. euill, ney ber tempteth be any man; but euery man is tempted when be is drawen away by his owne concupifcence, and is entyfed. Contrary to the common translation which is, and hath bene thefe fixtene hundreth years: Let no man fay, that he is tempted of God, In Greek for God is no tempter to euill . And in latin : Deus enim intentator antiques maloru est, they translate God cannot be tepted, passinely, where *axor. the Apoltle fayth actively, that God tempteth no man, as the whole sense and drift of the Apostle sheweth playnly, faying, That every man istempted when he is drawen away by his owne concupifcence, and is entysed. The blasphemy was first invented by Caluin, then followed by Beza, lastly approved by our ministers in their confession of faith, and in their Scottish Catechisme. Caluins words are: (9) God is (9) Calu. 1. cheef author of his owne inst vengeance, and Sathan is but only a Mi- 1. Infl. c.18 mister therof: That God purpofeth, willeth, moneth, loueth, and com- 6.2. 201. 6 mister therof: That God purpojeth, withern, moneth, where, and tom- 1.2. c. 4.9. mandeth the wickednes of sinners, their obstinat blindnes and hardnes 2.6 1.3. c. of heart. And Beza: (1) The Lord leadeth into temptation those , 21.67 23. 6. whome he permitteth to Sathans arbitrement, or into whome rather 8. heleadeth or bringeth in Sathan himself , to fill their heart, as Peter (r) Annot. speaketh . The latin words are, Inducit Dominus in tentatione nou. Test. cos, quos Sathana arbitrio permittit, aut in quos potius Satanam an. 1556. in psum inducit, vi cor eorum impleat, vi loquitur Petrus. So by 6. Matt. V. Bezahis opinion God brought Satan into Iudas his hart, & fo was author of Iudas treason, euen as he was of S. Pauls conversion. Which impious doctrine, is vniuerfally auowed by the Ministry of Scotland, whose words are: (*) (f) In the That God is the creator of heaven and earth, that is to fay, that the Baptifme beauen and earth and the contents therof are so in his hands, that there fer down is nothing done without his knowledge, neyther yet against his will before the (remarke wel these words Getle reader how that al fins are Pfalmes in done by the wil of god & so we cofesse & believe that neyther the the explideuils noryet the wicked of the world have any power to molestor trou- cation of ble the chosen childre of God, but in so far as it pleaseth him to vse the the first aras instruments. Thus our learned Ministers make God to be causa prima peccati, & the divell to be the instrumentallcause

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The Ground of the Catholicke, only . How can the Ministers believe in God, fincethe

hold so impious and divelish opinions of God? How can the Ministers Religion be acceptable to God, fince they be lieue constantly that God is the chiefe cause, the diueil the instrumetall cause only of all the abhominations and wiskednes of the world? How can there any faluation befor those which dye in the Puritans Religion, fince they dye in such abhominable and peruerse doctrine? O Impiety! O Infidelity! For this blasphemous doctrine of Caluin and of the Ministers, our Soueraigne king James hath wyfely forbidden the reading of so poyloned works of Caluin to the noble Students of his Vniverfityes . Likewise Castalio a learned Puritan familiar with Caluin wryteth, that, by reason of such doctrine, Caluin and the Ministers must needs have some other God, for their God, then the true (t) Caftalio God who hath created heaven and earth. (c) The falle God of Caluin is flow to mercy prone to anger, who hatb created the greatest Calu . de part of the world to destruction, and predestinated them not only to dammation, but also to the cause of damnation. Therfore he hath decreed from alleternity, and he will have it fo, and be doth bring it to paffe that they necessarily sinne; so that neyther thefts, nor murthers, nor adulteries, are committed but by his constraint and impulsion, for be fuggefteth vnto men euill and dishonest affections, not only by permiffion, but effectually (that is, by drawing them to fuch affections) and doth harden them in such fort, that when they perpetrate enill, they do rather the worke of God, then their owne; he maketh the dinella lyer, fo that now not the dinell, but the God of Caluin is the Father of lyes. But that God which the holy Scriptures teach, is altogeather contrary to this God of Caluin &c. And immediatly after : For the true God came to destroy the worke of that Calumian God, and those two Gods as they are by nature cotrary one to another, fo they beget & bring forth childre of contrary dispositions, to wet, that God of Caluis bringeth forth Childre without mercy, proued, lofty mynded, vncleane,

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nisters, who follow Caluins doctrine set down in the Scots (a) Store, Catechisme, & written first by Caluin in french, thus: (b) cont. Calu. What Divel O Caluin, hath feduced thee to fpeake with Arim agaynft

filthy &c. To whom I adde the censure of Stancarus lykewyfe a famous Protestant, who faluteth Caluin & the Mi-

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the fine of God, that then might it proclaime him to be depryied of his glory &c. After he conclude the thus: Beware (O Christian Reader, and specially all your Ministers) bewar of the books of Caluin, and principally methe articles of the Trinitty, Incarnation, Mediatour.

Sucrement of Baptisme, and Predestination, for they conteyne wicked doctine &c.

The tenth Article.

That the Sacrament of Confession was vniver-Jally in practice in this first Age.

CHAP. VI.

May with reason compare the Miniflers of Scotland to the Camelion, for
as he changeth himselfe into all variety
of colours except only white, the most
true colour: so our Ministers admit all
manner of doctrine, except that which
the Catholike Church, whyte without

spot, belieueth. And in this present poynt they admit al sort of Consession, except that which is most important to their soules: wherin they chiestly deny, First the power in Priests to absolue from sinnes: Secondly, the necessity we have to confesse our sinnes to a Priest the lieutenant of God, which not with standing I wil deduce and prove out of the words of the Bible.

2. First then it is manifest, that Christ gaue power to his Apostles and their Successours to forgiue sinne: (a) (a) loss. Then said lesus to them agayne, peace be vnto your asmy Father seus 20.7.21. me, so send I your. And when he had said that, he breathed on them and said vnto them: Recease the holy Ghost, whose sunes yee remit, they are remitted vnto them; and whose sinnes yee retayne, they are retayned. Now let us consider the words of the Bib. c. Our Sauiour was sent by his Father to forgiue all sinnes, not only by preaching of the word, but also as a ludge pronou-

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The Ground of the Catholike cing the fentence of absolution, for so he said to Mary Man

(b) Luc. 7. 7.47. (c) Matth, 9.7.2. 2,7.8.

dalene without preaching : (b) Thy finnes are forginen thee, & to the fick man of the palfie : (c) Thy finnes are forgiuen thee. Where the Euangelist also affirmeth, that he gaue the same (d) Matt . power to men : (d) So when the multitude faw it, they mer unilel and glorified God, which had given such authority to men. Now that power which our Saujour receased of his Father, he gaue it to his Apostles and to their Successours, and that as a great benefite wherof the posterity of man would have need. Secondly, our Saujour breathed giving this authority, declaring therby, that by vertue of the holy Ghoft which he breathed in them they might forgiue finnes, fo that when the Priest forgiueth sinnes, it is rather the holy Ghost who forgiveth them, then the Priest, who is only But an instrument . And lesus faid vnto them, receaue the boly Ghoft, whose sinnes yee remit &c. So that by these wordes, Iurisdiction is given to the Preists to forgive sinnes, as S. Cyrill witnesseth: (c) It is neyther absurd, nor yet inconnenient or retayne finnes, the boly Ghoft pardaneth or retayneth finnes by the:

(e) Lib, 12. c.56, in lo.

that they forgive sinnes who have the boly Ghost, for when they pardon and that they do two wayes, by Baptisme first, afterward by Penance: He fayth not, that by preaching of the word, finnes are pardoned. Lastly this power granted to Priests was not

only to declare by the preaching of the word, the abfolution of finnes, but by a true authority given by God to forgine fins. So S. Athanafius calleth it , (f) A power ginen by our Saniour to Priests to loofe finnes . But specially S. Chrysostome

declareth this power to be an inward dignity given to Priests by God aboue Kings and Princes. (8) They that inhabite the earth and connerse theron, to them commission is given (2) Chryf.1. to dispense those things that are in beauen . To them that power is 3. de Sacer . ginen, which Almighty God would not communicate eyther to Angell or Archangell: For to them it is not faid, What foener ye shallbind in earth shalbe bound in heaven &c. Earthly Princes indeed have alfo authority to bind, but the bodyes only : but that binding of Preifts which I treat of toucheth the very soule it selfe, and reacheth even to the heavens. In fo much as what soever the Preists performe beneath,

(f) Serm.m illa verba . profecti in pagum.

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devery same Almighty God doth abone: and the sentence of the seruant our bord doth consirme. And what is this truely els, but that the power of heasenly things is granted by God vnto them? whose simmes some: (sayth he) ye shall retayne, they are retayned. What power I beseeth you can be greater then this? The Father gaue all power vnto the Sonne: But I see the same power delynered altogether by the Sonne vnto them. Wherfore as our Sauiour Chryst Iesus had a speciall power to forgiue sinnes, distinct from this power of preaching; so the power he gaue to the Apostles to preach, was distinct from the power given to them to sorgiue

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This power of Priests to forgine finnes, being fo established, it is easie to declare how confession of our finnes to a Priest, ensueth necessarly of the forsaid power give to Preifts, and confequently that it is not fufficient to confeffe our finnes to God privatly, but we must, by the command of God, confesse our sinnes rothe Priests, since God hath given them power-to forgive vs our finnes . And in effect that which we confes to the Priest is cofessed to God bimselfe, who hath ordeyned the Priest as an instrument of this holy Sacrament . So fayth S. Augustine: (h) Let no man deceane himselfe and say, I do penance secretely, I do it in the (b) Aug. fight of God: God who pardoneth me knoweth I do it in my hart. The bo.49. without cause was it faid : Those things which you loose in earth shalbe loofed in heanen: Then without caufe were the keyes ginen to the Church of God. Do we fruftrate the Ghofpell? do we enacuate the words of Chryst? Whereby it is evident that finners are obliged to submit themselves by confession to the Priest : & euen as the commandement which our Saujour gaue to his Apostles to baptize: (1) Go teach all Nations baptizing them &c. This power I say had bene given to them in vayne, if all (i) Matth. men were not bound to receaue the Sacrament of Baptif- 28. me. And as this power of Baptisme & preaching the words Was not only given to the Apostles in person, but also to their successours to the end of the world: So the power to forgiue finnes was not given only to the Apostles, but lykewife to their fucceffours. And as the authority to preach which Christ gaue to the Disciples, were in vayne if

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men were not obliged therby in conscience to give eare to the preached word: so idle, and in vayne were the power that Chryst gave to his Apostles to retayne or forgive sins, if all forts of men (who have offended after Baptisme) were not tyed & obliged to submit their sinnes vnto the Priess, who are the Apostles successours, which submission every one is obliged to performe for two reasons.

5. First, because as Boetius sayth: (k) If then desire the (k) Deco. helpe of the Physician, it is requisite thou discouer thy descase. Therfolat-pros. fore it is necessary, that those who are burdened with some

of many finnes, discouer the same to the spiritual Physician appoynted for their cure. Secondly, because Priests are made (by the vertue of the commission granted by God to them) not only Physitians, but also spirituall Judges, to vnderstand the quality of our crymes, to know what medicinable pennance they thould apply, to difcerne what finnes are to be remitted, and what are to be retayned. Now I fay, fince they are ludges, they cannot judge sufficiently of the quality of finnes, and pronounce as Iudges the fentence of absolution except that our finnes be discouered vnto them, conforme to that commo faying, It is impossible for a man to judge discreetly who hath no knowledge of the case. And naturall reason proueth the same manifestly, and the custome of all civill countries wherin Iudges are costituted theweth, that before a Judge pronounce any fentence in Judgement, he must needs have notice and knowledge of the cause which he judgeth. Now there is but two meanes wherby we may give notice of our finnes to the Pricft, eyther publickly or prinarly. To give publike notice offecret & hidden finnes, is against the word of God, against charity, against the law of nature, against the obligation we haue to keep our honour and good fame, against the obligation we have to give good example to our Neighbour. Wherfore it followeth, that we should give secret notice of fecret finnes to the Priests, which is by way of Sacramensall Confesion vsed in the Catholike Church, wherof the fecrecy is kept to strictly among Priests that they are obliged under the paine of damnation, and by the law of God raheare hath is am how haue to all thful in co

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ther to dy then to reueale the least venial finne which they heare in confession. Yea the practise and experience which hath bene thefe fixteene hundreth yeares begun, and yet is amongst all the Kings and Princes of the world, sheweth how faithfull, constant, and honest the Catholike Priests have bene in this mater of fecrecy: & it is very well known to all Scotland, England, and Ireland, how fecret and faithfullimprisoned Priests haue byn, not only in maters heard in confession, but likewyse in outward dealing and conpersation .

This indiciall power given to the Priests, is playnly collected out of the holy Scriptures by the holy Fathers, whose expositios & cosequences should be preferred before the expositions and consequences of the Miniftry. S. Augustine out of those words, (1) And I faw feates, (1) Revel. and they fate vpon them, and judgement was given vnto them, infer- 20 V.4. reth this consequence: (m) This may not be thought to be fpoken (m) Aug. of the lest judgement, but by the seates are meant the Rulers, thrones uit, Derce of the Church, and the persons themselnes by whome they are gouerned . And for the judgment given them, it cannot be better explayned, then in those words; What soener yee loose on earth, shalbe loosed

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The other place of the Bible which maketh playnly mention of Confession, is, (n) Confesse your sinnes one (n) lames to another: where the Apostle vnderstädeth confession made to the true pastor& superiour, not to every particular man: for he giueth an exaple touching the prayer of Elias who was superiour amongst the lewes, and before he sayth, (o) (o) lames Is any ficke among ft you, let him call for the Priests of the Church. Which two places as making for vs Catholiks, the Minifters have filthily corrupted, the first thus : Acknowledge your faul es one to another. The other: Let him call for the Elders of the Church.

8. Wherby it is easie to be seene that those propositions, Confesse your sinnes one to another: Christ gaue power to men to forgine sinner: Christ gave power to the Apostles to forgine simes, are in playne termes, and as it were expressely fet down in the Bible. Wherfore I aske of the Ministers

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nisters to shew me in the expresse words of the Bible; contrary propositions to the toresaid; as, Men cannot forgine finnes; Christ gaue not power to Priefts to forgine finnes, and luch . But they shall never be able to give any expresse word against Sacramentall Confession: But rather they will bragge and boast of their necessary consequences. which are nothing but their owne-inventions and herefies: Inuentions, I say, against the doctrine of their owne maister, John Caluin, who is of that opinion, that we should confesse our fins to our Pastour, specially when we go to the holy table, & proueth the same by the foresaid laying of S. lames: (P) Tameth lacobus neminem nominatim aßignando, in cuius finum nos exoneremus, liberum permit ist delictum vi ei conficeamur qui ex Ecclesia grege maxime idoneus fuerit visus: quia tamen Paftores pra alijs vt plurimum indicare funt idonei, potisimu etiam nobis eligendi erunt. And a litle after: (9) Quin sistat se Pastori ouesprinata confessone, quoties sacram conam participare polunt, adeo non reclamo, vt maxime velim hoc vbiq, obseruari.

Now, let vs fee the necessary confequences, & expolitions of the holy Fathers of this first Age, concerning Confession, which necessary consequences any wyse man will preferre to the confequences and expositions of our Scots Ministers, who neyther in learning, pietie, doctrine, or good behauiour can be compared to those holy Fathers.

The Testimonyes of the holy Fathers of this first Age, prouing the vit of Confesion .

The first Section.

C. DENIS Wryting to Demophilus, reproueth him for Onot doing his duty towards a certaine Priest, who (a) Diony [. was accultomed to heare confessions, and for not doing his duty towards a certaine Catholike who was accustomed to confesse his firmes voon his knees, which custome hath bene euerin the Church of God : (a) Iu verd ve tua litera inwloors vo dicant , (*) procidentem S acerdoti impium, vt au peccatorem, nescio quo pacto contra disciplina ordinem aftans calce abiecisti. Adbuc cum

(p) Lib . 3. Inftit.c.4. gitz.

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ille quidem , quod oportuit , fateretur foud peccatorum remedium querendum venife;tu non exhorruifti, fed & bonum facerdotem aufus es lacerare conuitys, miferabilemeum dicens, quod pænitentem & imvium instificaffet coc. Where this holy Father witnesseth that Sacramentall confession duely made justifieth the finner. and giveth confequently remission of sinnes. Secondly he witnesseth that in the primitive Church the custome was to declare in parcicular the number of our finnes in confeffion, so faras man can remember, for God doth not oblige vs to impossible things . And even as a souldiour having receaued many wounds in warre, it is not sufficient to tell his Physician in generall only, that he is wounded, but he must thew the seuerall wounds, otherwyse no man will venter to heale and cure him: euen so, it is not sufficient for a Christian wounded in his soule with divers deadly fins, to complayne and confesse in generall, but he must particularly specify (so far as he can remember) the number and quality of deadly finnes, that therby the spiritual! Phifitian (that is the Prich) may discerne what satisfactory Penance, what good counsell and aduyse he should give vnto the penitent: which doctrine is of S. Gregory, who (b) Greg . fayth: (b) Enen as in corporall infirmityes there are fandry kindes Nifl. Ep. ad of medicins according to the diversity of diseases, so wheras in the di- Episcop. fease of the soule there is a great veriety of affections, sundry sorts of Mytil. medicinable cures ought to be abhibited . And this is the common . doctrine of the Fathers, who do exhort vs very earnestly to make a particuler rehearfal of deadly fins in our confessio, to the end the Priest may be fully acquainted with the full estate of our soules, and vnderstand the great variey of our spirituall diseases conforme to that famous saying of S. Hieiome : (c) Then the Bishop or Priest knoweth who is to be bound, and (c) Super who is to be loofed, when he beareth the variety of finnes. And the 16 Marth. reason is euident. For except the Priest know distinctly the deadly finnes of his penitent, he cannot pronounce a judiciall sentence, for no man can Judge of things he knoweth not, he cannot apply soueraigne medecins, he canot know what to loofe or what to retayne; and in a word, he cannot know his commission. And truely if in the old

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law the fewes were obliged to manifest in particular the finnes vnto the Priest of the Leuiticall stock, as comandel expressely the 5. Chapter of Numbers, and the 5. of Le. uit much more thould the Christian Priests haue this pri-

(d) Lib. s. uiledge, fayth S. Chryfostome: (d) The Iewish Priests had de Sacerd . leane to judge, or try fuch is were purged from corporall leprofy: but n our Priefts it is gramed not to try the purged, but altogether to purge,

-not the leprofy of the body, but the infection of the foule.

(e) Ep. t. ante med.

S. Clement in lyke manner wryteth thus of Confession: (e) Si forie alicuim ira vel linor, vel infidelitas, il aliqued malum ex his que superias memoranimus, latenter irrepferis, non erubefcat, qui anima fua curam gerit, confiteri bac, bnic qui praest, vt ab ipfo, per verbum Dei & confilium falubre curetur, quò pofit integra fide & operibus bonis panas aterna ignis effugere, & ad perpetua vita pramia peruenire &c. By the which words he teacheth three things; first that the custome was in this age amongst the Catholiks to confesse their sinnes privately to their pastor . 2. That the absolution which the Priest gaue was grounded in the word of God . 2. That not only by faith, but by faith & good works men did eschew the paynes of hell, and obrayne heaven.

That the Ministers in Scotland have corrupted the Bible in fundry places, which make for Sacramentall Confession.

The second Section.

Addoss ad RECENTÓ-MUTH. Hauatbun den meden Sacleur sbecum . Porro cofitemini alius alij de lictaveftra. Confitemi-

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THE first place is of S. Iames the fifth Chapter: Confeste your sinnes one to another: For so it is in the Greeke, in the Syriake, and in the Latin: yet the Ministers have corrupted it two feueral wayes: first putting for the word confess, the word acknowledge, and for the word finnes, the word offenses, to make the sentence more obscure, and to insinuate their corruption craftily. For the word Offences properly fignifieth outward wronges done to our neighours; so we are accustomed to say, he hath offended me, which is fignified by the Greekword Teorox 910 pis, or me or soupe, but in this casa veltra. place there is the Greeke word magdalapa, which fignifieth properly

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properly a finne done against God; and the Ministers shall neuer beable to name me any wryter or ancient Father, Greeke or Latine, who before Colum did dur withinuate for dis blasphernous a corruption as the forelaid, wherof. Caluin 12011014 was the first inventour. Truely any wyse man should preferre S. Augustine (who was skillfull in Hebrew, Greeke, and Latin) his judgement & exposition of this place before and Latin jair alogente. (a) in omnibut (fayth he) Scripturis dini(a) Lib-50.

m, fratres delettifium, publier ac falubriter adminerate, pt peccata Hom. 100 mftra debeamus ingirer & bumilicer, non folim des, fed etiam Santis bomil. deum timentibus confiteri. Sic enim per Lacobum Apostolum nos almonet Spiritus fanctus, Confitemini alteratrum peccata vostra, (b) Zib, 2. Gorate pro innicem vi faluemini. And with S. Augustine I. renzus, (b) S. John the Euangelift his disciple. (c) Ter- (c) Lib. de rullian, (4) S. Chryfostome, and fundry others manifelly Panis.c. & proue, that we are obliged to confesse our finnes to the (d) Homes Priett. Should not these holy Fathers translations, confe- me, c, al quences and illations, be preferred before our new vpitart Roman, Ministers illacions ? mobustumo Q par good bodes soons

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Likewise to make the simple & ignorant people belieue that Ministers and trew Church-men should be maried & haue wyues, they have corrupted the Bible hor- (e) r. Cor. ribly thus: (e) Haue we not power to lead about a fifter, a wyfe, as the rest of the Apostles, insteed to translate, as all antiquity hath translated, Haue we not power to lead about a woman fifter? for our Saujour himselfe had some holy women, who of charity did furnish necessary things to his sustentation: (f) (f) Luc. \$6 And loanna the wife of Chufa Herodes fteward, and Sufanna, and v. 3. many other, which memistred vuto bim of their substance. To the which custome the holy Apostle alludeth only. And it is certaine that S. Paul was a Virgin and neuer maried, as he witnesseth faying: (8) For I would that all men were even at 1 (8). Cor.9 my felfe . And not only S. Paul remayned euera Virgin, but 307. the rest of the Apostles except S. Peter who before his copersion being maried, left wife & all he had when he was (h) mans called to be Christs disciple . (b) Then ensured Peter and faid 10. 3. 03.

The Ground of the Carbolike, cause Tertullian with the rest of the Fathers auow, thatal the Apostles except S. Peter were Virgins & vnmaried: (1) Lib-de Petrum folum (fayth he) junenio maritum. 3. The Ministers likewise, to persuade the poon Monogamia ante people that no good works can be done in this lyfe, they med. haus corrupted the Bible manifeltly thus : () Wherfore Bre-(k) 2. Pet. threngine rather diligence to make your calling and election fure, fu 2 2/1 4.7.10. if yee do theje things ye shall never fall, where they have wholly taken our the word good works, for fo it is in fundry Greeke copyes, and playnly in the vulgar latin . Wherfore Bretha give rather diligence that by good works yee make certaine your calling and election. Quopropier fratres magis fatagite, vi per bona oper E . Bul (6) certam vestram vocationem & electionem faciatie. Doch not the Apolile a little before make mentio of good works, to wit to fly the corruption of the world, to joyne vertue to faith, temperance with patience, and parience with godlynes. concluding afterward, If yee do thefothings yee shall never fall, That is; yee shall never fall into finne, but alwayes by the grace of God, keep the Commandements in doing good Likewife to make the fire le or igner of show relieve that Munitrett and trevy Church-nun fangle be mir ed & have very uce, they bear consumed the Bible horcible thene (4) Have my not power to lead about a filter, a work, as be read of the seedler , infleed to travilate, as all antiquity The carried area are not be at the configuration of the first of the f Krown Symour himselfe had fome holy women, who of charicy did farmish necessary things to his hillentations (6) And comme the wifest Cinga Bereder flewerd, and Sufarma, and was coint o'fier, meich meiffred vore beid af inter febellener . To eine which coffees the holy Apollicalledeth coly. And it is consine that S. Paul was a Vurgin and never maried, as he witnesserb faying ; (t) Fin t would that all men men cues in t affife. And not only S. Paul remayned ouera Virgin, but the reft of the Apos les except S. Peter who before his coneaffors being maried, left wide & all he had when he was the Mass. called cobe Christs differnie. (4) Then enforced Para and fait was and so him, Beheld we have forficeed the followed thee, For thew hich

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- . That man bath Free will not only in Natural and Civill Actions assessed by a state that ad I come
- But also in Morall and Supernaturall Actisions sid le but entle A thinky andiquence to metten I . a

rity incursed by finne, in the which thus force of the Pre-

Va Ministers deny absolutly & without distinction, Freewill to be in man wherin they liew both their folly and ignorance. Which herefy of theirs, they haue forced at fundry Parlaments the three Estats of Scotland to sweare and subscribe publickely, as it is conteyned

in their confession of faith thus: (2) The defence of Chrifts (a) Coufes Church apperterneth to the Christian Magistrats against all Idola- socf Faith ters and heretike, as Papifts, Anabaptists, with such like lymmes of Antichrist, to roote out alldoctrine of Denils and men, as the Maffe, Purgatory, lymbus Patrum, prayer to Saintes and for thedead, freewill distinction of meates, apparell and dayes, vowes of fingle life, presence at Idol - service mans merits, with such like . Is it not a with the great shame to the Nobilite of Scotland, to have subscry- Plabnes. bed, and sworne so blasphemous words, no wayes conteyned in the expresse word of their own corrupted Bible, yea fully against the Bible: to have subscrybed, I say, that all their Forefathers, all their Kings and Princes, were Heretiks, the space of fifteene hundreth and fifty yeares, were I fay, lymmes of the diuell, lymmes of Antichrift? And yet in the last Parlament to have sworne the contrary to some of those pounts, as . 1. Distinction of meates, for lent is straitly comanded in Scotland, at the least civilly . 2. Apparell & dayes, for they have ordeyned the five holy dayes to be kept, & corner cappes and surplifes are defired by many. Which changing

approned by the Church of Scotland and joyned

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68 The Ground of the Catholicke,

changing, contradiction, and inconstancy, in so weight maters of religion, sheweth that the Ministers have no Re-

ligion at all.

To ynderstand playnly this point of Freewill, we must distinguish as it were foure estates and conditions of (b) Lib. w. man: The first state is of Innocency, which Adam had be Infl. c. to. fore his fall, in the which Estate the Heretiks both Pro 1.8.6 Le teltants and Puritanes grant, Adam to haue had freewil 2. The state of corruption, which Adam and al his posts (c) Lib.de Concerd. rity incurred by finne, in the which flate fome of the Pu ert . de lib. ritans as (b) Caluin, (c) Bucer, with (d) Simon Magus, (e) Marcion, and other Heretiks do deny man to have any (d) Clemes frewill. Others, as () Whitaker, (8) Perkins, (h) Whyte, and L. 1.de Re - many English Protestants with Luther, do grant man to cog. haue Freewill in civill and naturall things , but not in (e) Tot. l. supernaturall. But this foolish distinction they shall never be able to proue out of the expresse word of their owne £. 10. corrupted Bible, which they will only believe . 2. The come. Du- state of vpryfing and entring in the grace of God, as when aman not being as yet called to the true Religion, hath FEUM P.78 (2) In his fome good motions wherunto he cannot freely confent of reformed diffent, say they. 4. The state of Justification, which is Casbolik. when God giueth some good motions to men now iusti-(h) In the fied to do good works, to absteyne from euill, to ouer-Way to the come tentations and fuch : to the which motions a man true cannot freely consent or diffent say the Ministers, and con-Church . (i) In a fequently, they fay, that man hath no freewill to do good prayer calworks, or to keep Gods Commandements, but rather coned she comtinually doth transgresse them: (1) For the flesh euermore rebelfession of leth against the spiris (fay they) wherby we continually traff roste the inmes . boly Precepts and Commandements .

Against this blasphemous heresy the Catholike Church ever hath believed, that man after the sall of Adam bad and bath freewill, in matters concerning his salvation, grounded alwayes upon the expresse word of the Scripture, and word of God, wherin Moyses said unto the Iewes: (h) I sall this day beauen and earth to witnes, that I have set

(k) Dont . Wes: (h) I call this day beauen and earth to witnes, that I have fet

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And Roman Religion. [Cent. 1. 69. feets. Where moyfes putteth in the choyfe or freewill of he lewes, to give themselus to good or bad things . And a tile before: (1) I command thee this day, to love the Lord thy God, (1) Verfice walke in his wayes, to keep his Commandements &c. How then sit impossible to keep them? In lyke manner God offered choyfe to Salomon: (m) Aske what I shall gine thee. Wherby (m). Reg. and declareth that Saloman had freewill, to choose the one s. V.s. the other, as Dauid had choyfe and free election to take y of the three severall punishments which God offered rnto him : (a) I offer thee three things, choose the which of them I (n) 2.84hall do ynto thee. Which words playnly theweth the free- muel sa. dome of election of man, the true liberty, not only from ". an. constraint, but also from necessity, for it is in our free powerto take this or that, one thing or another (as the former examples do witnesse) we are not restrayned necessarily to the one part alone, as the Ministers do impiously teach. 4. Moreouer the Wyseman sayth: (°) Godbath set be- (0) Ecel.19
fore thee water and fire, to which thou will stretch foorth thy band . V. 16. Before man is lyfe and death, good and euill, that which pleafeth him,

shallbe ginen vote bim. Are not these places plainly set downe in the Bible, against the Ministers? are not such words fufficient to conuich them, if they had any conscience or defire to follow the word of God, which obstinatly and impioully they deny, in denying, that man hath freewill

to do good or euill.

The Ministers deceaue the poore people faying, that man hath not freewill, but doth things concerning his faluation or condemnation of necessity. Should rather the Ministers, or S. Paul be belieued, who fayth: (P) He abat (p) 1. Cor. bath determined in his heart , being fetled , not hauing necesity , but 7. 2. 37. bauing power of bis owne will, and bath judged this in bis heart to keep his virgin, doth well. So then be that giveth ber to mariage doth well, but he that giveth her not to mariage, doth better . Which place though the Ministers have corrupted in taking away the word necessity, yet it proueth plentifully freewill, & that to keep virginity is better then to mary. S. Peter teacheth (q) Al., vs also the same, speaking to Ananias: (9) Whilesit remayned, v.4.

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appertayned it not vitto thee? and after it was fold was it not in the owne power? Wherupon S. Augustine fayd thus: (2) That be-Jam 1 de fore we vow , it is in our power, but after we have vowed we ought to performe the same under payne not of corporall death, but of enerlasting fire . And agayne : (4) In the freewill of man it is, eyther to choose good things, and become a good tree, or entll, and become a bad tree. What? will not the Mmisters belieue the expresse words of the Apostles which I have cited ? will they not believe the exprelle word of Moyles? Of God himfelfe to king Salomon, and King Damid? can there beany faluation for the, who do expone the Bible against the Bible. and who do corrupt the Bible against the Bible, which is a

finne against the holy Ghost?

To the forefaid places I wil ad the place where God himfelfe in his owne person teacheth Cain to have freewill, and that Cain thould command his luft and appetit, in vertue of his grace, and of naturall reason given vnto him to this effect: (t) If thou do well, shalt thou not receaue (t) Gen. 4. againe? and if thou do enill, shall not thy finne forthwith be prefent at thedore? but the lust or appetit therof shall be under thee, and thou shall hane dominion ouer it. Which place the Ministers have fo' pernicionfly adultered, that if there were no other corrupted place in all their Bible but this alone, it were fufficient to condemne their Bible, as not being the word of God, but rather a rapfody of corruptions, muentios, factiledges, yea plaine heresies of Caluin, and Beza, forged and printed first in Geneua, and from thence brought to Scotland by Iohn Knox that famous Apostata frier, the first planter of this new Religion in Scotland, as witnesseth a Protestant wryter. (") John Knox and others bis adherents grounding themfelues vpon the forefaid opinions, concerning violent reformation, did by prinate motion, without any authority, put in practife a strange maner of reformatio in Scotlad. The Ministers the haue corrupted the forfaidplace after this form. And thou shall rule oner him. that is, ouer Abel, to take away the force of the fetece which fignifieth, that man hath power & freewill, to rule ouer his appetite & luft. Doth not the Greeke Text plainly fignify: And thou shalt rule maister it? Doth not the hebrew read thus:

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Into thee is the appetite of it, & theu shalt beare rule ouer it . Doth (x) Aug. not (x) S. Austine with all the ancient Fathers read, as our Latin translation readeth, which (y) Pererius witnesseth: Thou shall beare [way over it [fayth S. Augustine] What & over thy brother ? God forbid. Ouer what then but finne. The fame fayth S. Hierome: (2) Because thou hast freewill, I warne theethat sinne (2) Hier . bane not the foueraignty or Maiftership ouer thee , but thou over finne. quaft.

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The Catholiks in disputing against the Prote-Genefin. stants or Puricans should remember & cal oft to memory, that the Protestants at their first in comming to Scotland, and England, faid and preached to the people, and yet do preach, that they were fent extraordinarily to reforme the Church of God . 2. That they would preach nothing, but the expresse word of God, the playne Scripture, the only word of God: and you this falle pretext they have cast downe our Churches, ouerthrowen our Abbayes, taking away our Priories casting down to the groud our anciet monumets, and Noble mens-houses, corrupted the Bible, changed Ecclesiastical discipline, and made most pernicious, seditious and vngodly Lawes against vs Catholiks, who do now aske of the Protestants, first : to proue but one debatable poynt of their religion by the expresse word of the Bible, which they shall neuer be able to doe. 2. To improve any debatable poynt of our religion by the expresse word of the Bible, which lykewyse they shall never be able to do . 3. To name vs but oneman, who before Luther or Caluin agreeth with them in all effentiall poynts of their Religion, which likewyse they shall never be able to do .4. To name vs any Nation under the heavens, which maketh accompt of their Scotish, English, or Latin corrupted Bible, which likewyle they shall never be able to do. For it is certaine that there is no Nation now a dayes, nor euer was which did accompt the Latin, English, or Scots Bible now in vie in England, & Scotland, for the word of God: which I objected at feueral tymes to the Ministers being in priso in Edenburgh, where without books, pen, paper, inke, or any fuch comodity to passe the tyme, with coales I ouercast the walles with verfes, and litle poemes in fundry languages, wherof I heere fet down one which was after fent to me out of Scotland it bur beings being ret

1.15 decine. Deic.7. (v) Lib . 4. in Gen . c. 4 b 6. Hebraic in

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CONTRACT TO

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The Ground of the Catholike,

being to the prayle of Scotland, and commended by friends be placed in this Treatile.

The Print. leges of Scotland. (t) Fourcore Kings of Scotland al Catboliks. (a) Scotland the Seminary of many boly and learned men . (1) VVas metter Perquished by e foraine Prince .

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(4) Slibe
Kings of
Scotland
of Scottifb
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(5) Scotlad
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ermany osher Kingdomes. (a) Scotlad vill the co-

England

ming of Caluin and Knox neVIS me carcer habet vin Aum? quæ septa recludent Corpora, pro canæ Fidei Regalibus armis Patrum (1) octodecies longo de stemmate Regum? Ecce colo sine luce domum, sine jure catenas. Scotia terra parens, O vbi cælestia (2) dona,

Queis super Imperium sociale excelsior ibas!

Nec (3) Mauors potuit peregrino tradere vestra

Colla iugo, famz tantum decus Anglia nescit,

Hybernum; solum: surgit quz gloria genti,

Quòd Scotos omni reges (4) ex ordine sceptri

Traxerit è patrijs laribus: maius quoq; nomen

Exoritur, quòd sanca Fides (5) radiàrit in oris Scotorum, ante sacum multis data semina regnis Christiadum, signat Donaldi purpura tempus,

(Scotia!) qualis erat terris decor additas, ante Tempora Caluini?(6) nullis mutata procellis

Religio fidei steterar, pro cuius honoris Vertice, lectus apex (7) Iacobus nomine Quartus

Protector Fidei titulis celebratur auitis.

Quin memor es (8) Belgis, Alemanno, Anglog, Batauis

Prima dedisse viris primæ sacra germina vitæ.

Nec data (9) Francigenis violasti sædera pacis

Quæ magnis Magnus sanciuit Carolus astris:

Hinc Franco Regi Scotus munimen ahenum eft.

Scotia, nonne vides à cælo pignora? testis
Sit mea Morauiæ regio, (a) pulcherrima sedes
Veris, opus floræ, Pomonæ apricior horrus,

Triptolemi Cererifá; lares. (b) Hac Francia parua

Dicitur, auspicijs Regina addicta Stuarta.

Hanc liquidis vering, fretis duo flumina vallant

regio nog slanden Speys

wer charged Religion . (7) The Kings of Scotland called Protectours of the Payob; (8) To have converted many Nations . (0) Scotland honored by the most auncient Alliance of Europe . (4) The Prayles of Murrayland . (b) Queene Mary the Marty called Murrayland little France .

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Speya (c) Salmonum nutrix, qua parte recurrit Solis opus, preceps currit, qua parte caditúe. Neffa fluit; victrix (a) bruina, victrixq; rigoris; Quam placer hæc patriæ species!(*) Ascendere colles Hic video intonfos, illic descendere valles: Hic latas campi fegetes agrofq; feraces: Aspicio gleba de versicoloribus illic Pratorum spatis, Chloris mouet omnia verna Latitia. Hic Lucus Zepherynas fustinet auras, Illic arboreo fœru nemus omne grauescit, Bacciferifq; comis: vitreo cum murmure fontes Aufugiunt ortus laticum, per prata, per herbas, Subsiliuntá; vagis lymphis in amore liquorum. Quot virides scanz Musist, quot amana locorum Castra virent docta vatum monimenta corona Veris amica Domus nulli estreticenda poeta. Aft(e) Elgena parens non indonata recedes Morauiz vrbs princeps orz, fanctissima quondam. Quam diux (f) Triados fedes ditabathonore Balfameo. O vtinam staret domus aurea cali! Ægidio (6) sacrata Domus stat tempore nostro Nobilis ornatus, Diui præsentia firmat Nutantes animos in religione Parentum. O quam multa piæcircum (k) vestigia dantur Ædis, & vmbra mouet pulchræ facraria plante Certa virûm qui vota Deo fudere precesa; Inclusi castis thalamis, castis; facellis. Vna alias inter sedes celeberrima surgit Condecorans Regis Duffi nomená; decufá; Kilflos (i) nomen habet, florum de nomine natum. Posteriras heu nescit opus florale, pudores Proh fancti ! Duffum (k) regem violarat acerba Funere rurba virûm, Diuis inimica Danorum, Furtiuoq; sola laniatum corpore toto Tradiderat, dum prodit opus iustissima virtus Flore fato medijs brumis prope pectora Regis Quo Superitigno niueas monftrare Monarcha Exuuias, roleolá, lares Regalis amici

(c) Mura raylad bee-West Spey G Neffe. (d) Neffe frezethnot (*) The def cription of Murreylad in general.

(e) Elgin the Cibef Town in Murreylad (f) The Trinity, Chanry, or Trinity Church. (2)S, Giles Church . (h) Many A bbyes & Mensfle ries in old symes in Murray land. (i) The Abby of Killos . (k)Listens Boetius & fundry osbers do make mention of shall Misacle of King Duffins.

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74 .1 .1 The Ground of the Catholike,

Virginez fobolis; Iacta te Scotia mater Muneribus dives Duffi pretiog corona Angelicz, qua Duffus habet Capitolia Cali.

The Protestants then not being able to prom or improve any debatable poynt by the expresse word of God, are forced to proue the same (say they) by necessary confequences, that is, by their owne expositions, fophilmes and inventions: but we reply . 1. That in making thefe consequences they may erre .2. That these consequences cannot be infallible, and confequently cannot be the groud of any poynt of Religion. 2. That these consequences are manifest inventios of their owne head, against the expresse word of God . 4. That they have Iworne and subscrybed folemnely, that to interprete, expone, or inferre confequences out of the Bible, doth not apperteyne to any priuate or publick person. Heare their owne words: (a) The interpretation (of the Scripture) we confesse neyther apperteynet to publick nor privat persons, neyther yet to any Church for any prehecheacter of minency or prerogatine personally or locally, which one bath about 4nother, but appertagneth to the Spirit of God &c. A foolith and contradictorious doctrine, for as much, as they fay the interpretation of the Scripture doth not appertayneth to no publick nor private person, but to the Spirit of God. For some publick or private man must have this spirit of God, otherwyse how can we be certayne of the interpretation that it cometh of the spirit of God? Truely the Protestants do shew in this, and in all the poynts of their Religion, that they have not the spirit of God, because they contradict themselves every where, as in this Treatise the learned Reader may eafily perceaue.

To conclude then , the Ministers shall never be able to proue out of the expresse words of their Bible these poynts of their Religon: Man after bis fall bath not freewil, neysher in civill maters nor maters of faluation . Man finneth necessarly: Man continually transgreffer b the Commandements of God. &c. Nor yet by necessary consequences. Of which consequences or rather herefies of their owners wyle ma should make no

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And Roman Religion. Cent. 1. - 75 eccompt, preferring therunto the confequences and expofines of the holy Fathers in this first Age, which I fet down heer to the confolation of the Catholike Reader.

midenen luinic nature it confernarete, & fe merbiben , ve a fa The boly Fathers in this first Age, do witnes playnly and plentifully man to have Freewillin matters concerning bis faluation.

vinitly grinogo The first Section . Vot

ther, that man hath free will C. Clement: (a) Si quis sane audiens sermonem veri Propheta; velit recipere aut nolit, Gamplecti onus eius, i. madata vita, habet in fua potestate. Liberi enim fumus arbitrij &c . Nunc autem quia liberum est animo, in quam velit partem declinare indiciune fuum, & quam probauerit eligere viam, conft at enidenter ineffe bominibus arbitrij libertatem. That is: If any man heare the preaching of a true Prophet, it is in his power to make his profit therof, or not, for we have freewill &c. Now fince it is free to man to choose eyther the one or the other way, it is manifest that man hath freewill . And agayne he bringeth in S. Peter the Apottle disputing with Simon Magus, who denyed freewil, against whome S. Peter proueth that if men had not freewill, Lawes would be made in vayne, exhortations and preachings in vayne, admonia tions and threatings in vayne. For ever ftill men might anfwei: We have no freewill to keep thofe Lawes. We have no freewill to keep those instructions and preachings; for what we do, we do it of necessity. (b) Sed die , quomodo ergo Dem indicat fecunda veritatem, vnumquemá actibus suis fi agerealiqued in potestate non (b) 3. Clebabuit ? boc fi teneatur, connulsa sunt omnia, frustra erit Rudium feltundi meliora: fed & indices faculti frustra legibus prafunt, & pu- longe ab miunt cos quimale agunt de . Harris sento, sant sent

S. Denis manifestly calleth man avroximos : del. 4. ante that is, as having free power over himselfe, and that God medium. concurrect with man in his actions freely, that is, offereth his grace to man, who may eyther refuse it or accept it. Which if he accept, God concurreth with him, if he accept it not, it is his owne fault. With necessary causes God concurreth necessarily: (1) Cum liberi libere, cum contingentibu con-

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The Ground of the Catholike, (c) Lib . de eingenter: Ideo & vanam multorum non admittemus rationem, a Dium. oportere, aiunt , Prouidentia etiam(*) inuitos nos ad virtutem de Mom. C. A. cere, neg, enim est prouidentia violare naturam. Quocirca ficui pri uidentia cuiufg, natura eft. confernatrix, à fe mobiliben , vi à mobilibus prouidet : & vinuerfis & fingulis iunta proprietatem totim TAS HHAS & vniufeniufg, in quantum proniforum natura fuscipit totins ac Im. 140 MERTHI multifaria prouidentia proportionaliter vnicuigateributas provifinas aysus . bomitates. The which place (d) S. Thomas exponing plainly (d) in l. de the weth out of this holy Father, that man bath free will . Dinbs . eyther to accept the grace of God, or to refuse, it, to gaynes nom. c.4. stand good motions sent from God, or to imbrace them, to lec as apply his mind to vertue, or to vice, conforme to the Gying of the Prophet: (c) O I frael thy perdition is of thy felf, but (e) Ofeets. thy help and faluation comet bof me. Which place the Ministers 7.10. haue corrupted. S. Ignatius: (f) Quandoquidem igirer actiones babent pra-(f) Boil to 2. ed Magnemia vitag, ex obedientia proponitur , mors au em ex inobedientia: fianos . finguli qui boc vel illud elegerunt, in eiu quod elegerut locum habituri

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mia, vitag, ex obedientia proponitur, mars au em ex inobedientia: o finguli qui boc vel illud elegerunt, in eiu quod elegerui locum habituri fint, (*) fugiamu mortem, o eligamus vitam. And a little after: Si qui pietati studeat, dei homo est: si impiè agat, diaboli homo est, non id factus per naturam, sed per suum ipsim arbitrium. That is: If any study to piety, he is of God; if he do impiously he is a seruant of the Diuell, not by nature, but by his owne freewill. Now whose men shall the Ministers be, who belieue, that continually they transgresse the Commandements, that they are ever in the state of sinnes. I omit to set downe other Fathers, the matter being so cleare and manisfest in itselse.

That the Ministers have falsified the Bible in Sundry places, which proue man to have Freewill in maters of his faluation.

The fecond Section :

(a) 1. Cor. S. Paul fignificth vnto vs, that he laboured togeather as, v, 10. S with the grace of God in preaching to the lewes: (a) I laboured more abundantly then they all: yet not I, but the grace of God with me. In the vulgar Latin. Non ego, sed gratia Dei mecum. In the Greeke water vi Sin i ett ipas. Declaring therby

And Roman Religion. | Cent. 1. therby that the grace of God did concurre as the principal! gent with al his labours, yet that his freewill wrought (*) "howles, ithall, as if the Apostle would have said : I laboured more oundantly then all they, yet not I alone laboured, but the grace of God which is with me laboured. That S. Paul laboured it is manifest thus : (b) They are the Ministers of Christs, I am more, in (b) s. Cor. laboursmore abundant, etc. Whertore he calleth vs , (c) Gods 12. V. 23. works fellowes and helpers, by reason of the free cooperation (c) a. Cor. of our freewill with the Grace of God. Now the Ministers 3. Di 9. to ouerthrow this Catholike doctrine haue traffated thus. Dei adin-I laboured more abundantly then they all, yet not I, but the grace of mus. God which is with me, denying therby the cooperation of mans freewill with the grace of God, adulterating the text with these two words, which is, against the meaning of the Apostle, and against the Greeke text: for the Apostle vnderstandeth, that not only he laboured, but also the grace of God laboured with him . It is a strange matter of our Ministers; that in translating the Bible so ignorantly, they thew that they have no conscience; no feare of God, nor shame before men, translating so impudently & ignoranthy the word of God, to coner their Idolatry and herefies. When I was in prilon for the Catholike Religio in Edenburgh straitly warded and narrowly kept, I offered at fenerall tymes to some Ministers, that for as much as the Bible is diverfly exponed of vs and of them, they neyther being tyed to my interpretation, nor I to theirs; I defired them earnestly to put afide my interpretation, and their owne likewise, referring the mater to the interpretations and Judgement of the ancient Fathers, of general! Councels, of vniuerfall custome, of tymes and places amongst all Nations . M. Andrew Ramfey answered no, we will not referre the mater to the ancient Fathers, rather we will referre it to Caluin, Beza, and fuch. Wherunto I was content, so he should bring me Caluin and Bezato try the with the touchstone of the Bible, which he would not performe. Other Ministers at other tymes answered; we will be tryed by the Scriptures only, by the word of God, by the Bible. I replyed, will ye be tryed by the expresse K2

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word of God only, or by the word of God interpreted as it pleafeth you? Some of them answered, we have the Spirit of God to interpret the Scripture. I replyed: The yes will be both party and ludges ; had not the holy Father the spirit of God? had no Nation, no kingdome, no Coun. trythe pirit of God before the comming of Luther and Caluin? Hath not that bene the brag of all heretiks. Well then (faid I) content, we be both tryed by the Scriptures only , by the expresse word therof , because yee will needs have it fo, and confequently I alledged to them the booke of Machabees for prayer for the dead : (d) And if he shab. 19. b. had not hoped that they which were flayne should ryfe agayne, it had bene superfluous and vayne to pray for the dead , No (laid the Minilters) we admit not those for Scripture. Why so Are not those booksapproued for Canonicall by the authority of fully taken the same Church, of ancient Councels, and Fathers, that the other books are? How do yee know that the Euangell of S. John is Scripture, & the Euangell of S. Bartholmew

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(for one was put out with his name) is not? if yee reiect the authority of the Church, which gueth not authority to the Scripture as yee calumniat vs, but declareth which is, (e) 1. Reg. and which is not Canonicall Scripture; as (e) Salomon. declared the true Mother of the chyld, though the was true Mother before his declaration, but because that was vnknowen to the people, Salomons declaration was fully requisir: So the true Scripture in it selfe hath sufficient authority before all declaration; but for as much as that authority is vn knowen to every member of the Church. it is fully requisit, there be some supreme power to declare the same, which must be the Church of God. No marter answered the Ministers, we will not admit those books for Canonical because the lewes admit them not . I replyed, that was to play the Iew and not the Christian, conforme to S. Augustines opinion. Well then, let vs go forward and come to the poynt. Will you allow at least the Iewes Canonicall books of the old Testament, to wit, all that are extant in the Hebrew Bible, and all of the new Testament, without exception? yea that we will. In these books

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books then will ye be tryed by the vulgar ancient Latin Bible famous in the Church of God aboue twelf hundreth yeares? No, we care not for your latin Bible faid the Minifters. I replyed, will yee be tryed by the Greeke Bible. of the Septuaginta interpreters, so authorized in our Sautours owne speaches? No we will not : how then will ye be tryed? They answered, only by the Hebrew Bible of the old testament, we do thinke it only authenticall & true Scripture. I replyed, why then have you left the Hebrew text as corrupted, in turning thus : (1) They pierced my hands & (1) Pfalm. in feet, for in the Hebrew it is otherwyle if yee be skilfull 12. V. 16. in the Hebrew toung. For all the Hebrew Bibles read thus, Caru. wa Lion my hands and my feet . There truely they answered, we wil not follow the Hebrew but the Greeke Text. But that is but one place alone. I replyed, that one corrupted place of the Hebrew Bible is sufficient to take away all in- med. fallible authority of the word of God from it, and to hinderitto bethe word of God : euen as in a contract band or obligation, if there be but one effentiall fault or falfity, therest of the contract or band is rejected, and hath no authority, much more in the word of God, wherin all is effentiall & necessary to be believed vnder the paine of condemnation. For we cannot judge of the Bible and word of God as of other books, as Virgil, Ouid, William Wallace, and Dauid Lindesay, wherin though there may be fome errours, corruptions, and lies, yet there be fome truthes and verities, which neuertheles cannot be called infallible verities, but rather fallible. Contrary, the Bible and word of God being edyted to the holy wryters as to Moyfes, the holy Prophets, Euangelists, and Apostles, by God himselfe, must have wholly infallible verities, because they were infallibly affilted with the holy Spirit, & that in fuch fort, that they could not erre in wryting those holy Books and if we grant that they have erred but once, year and the oly once, it followeth necessarly that they had not a infallible affiftance of the holy Ghoft & confequently the reader of fuch a Bible shall eyer be incertayne when they had infallible assistance of God, & when not: which is the reals

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also wherfore the Scottish & English Bible translated by the Ministers cannot be the infallible word of God . Because the Ministers had not in translating the Bible an infallible affiltance of God, but as men, and ignorant men

mighterre, and erred filthily almost in every verse. To these discourses of myne, one of the Minifters answered, that it was not a poynt of faith, that the Scottith or English Bible is the infallible word of God. which fundry Ministers of Frace, speaking of their French Bible, haue affirmed publickly. But we haue recourse said this Minister to the Hebrew text. Wherunto I replyed, all the Hebrew Bibles that are now extant, are corrupted which verity yee tellify your felfe: as for example ye have translated in your Scottish Bible that of S. Matthew thus. (8) That it might be fulfilled which was fooken by the Prophet, which (g) Matib. was, that he should be called a Nazarite: Yet there is no Prophet of the old Tellament, now extant, that maketh mention of this place, as witneffeth S. (h) Chrisostome, and (i) Theophilact with the rest of the Fathers . Heer then ye haue left all the Hebrew Bibles as corrupted . 2. Ye haue

(h) Hom. 9. in bunc locum. (i) Ibidem. (k) Mass.

17. P. 9.

2. D. 21.

(1) Apolog. s. pro Christians (m) Pfel. 95. 7.10. (n) Lib. cosra ludeos f. 10. (o) Galat.

3. D. 14.

translated that of S. Matthew. (k) Then was fulfilled that which was spoken by Ieremias the Prophet, saying, And they tooke thirty filuer peeces &c. Which words are no wyfe now in the Hebrew text of leremy, but rather in the prophet Zachary, so heer ye have left the Hebrew Bible as corrupted, and followed our latin translation and the Greeke. 3(1) Iustinus martyra famous and ancient author witneffeth, that those words (m) Regnabit a ligno Deus, were in the first Hebrew copies and originalls, yet now no Hebrew Bible hath them; for the lewes (fayth he, togeather with Tertullian) in hatred of the Passion of Christ did scrape them out malicioufly.4. Yee haue traflated that ofS. Paul, (*) For it is written, surfed is every one that hangeth on the tree. Which words S. Paul Dout. ... citeth , as written by Moyfes in Hebrew , and yet there is no Hebrew Bible now extant which hath precifely those (p) Lib. s. words. So in this ye have in lyke maner left the Hebrew inflit.c.s. Bible as corrupted, & haue followed our Latin & Greeke

Bible. 5.(1) Caluin your Maister & prime Heresiarch acknow0

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And Roman Religion. [Cent. 1. 81 knowledgeth thosewords of Ieremy which proue the Meffias to be uucGod: (9) Hoc est nomen quod vocabunt eum, Dominus (9) lerem . instanoster, to have bene corrupted by the lewes, for there 31. 1.16. is no Hebrew Bible now extant which hath those words, In Hebrew & you lyke Iewes have followed the Iewes in translating proper onthis place against the opinion of your Maister, and against ty to God. our Latin translation. 6. That place of Zachary : (1) Tu (1) Zach . quog, in sanguine testamenti tui emisifi vinctos tuos de lacu, in quo 9. b.11. non est aqua, is corrupted in the Hebrew Bible, and referred by the lewes to the Synagogue, and not to Christ, as it should be. Where your Maister John Caluin playeth the Doctour ignorantly in faying that the Hebrew word ath, cannot be but of the feminine gender and referred to the See Pagni-Synagogue. But let him learne this lesson of me, that the nus in raword ath, without the letter be (as it is there) is both the dice Esbe. masculine & feminine geder. Finally yee haue left the Hebrew Bible as corrupted in those words of Ieremy which condemne you all with the lewes as corrupters of the Bible: (1) Vere mendacium operatus est stylus mendax scribarum .(1) lerem, Where the Propher complayneth against the Iewes as ha- 8.0.8. ving corrupted the Hebrew Bible, and ye being guilty of the same cryme haue falfly & obscurely traslated the same words: Lo, certainly in vaynemade he it, the pen of the feribes is in vayne. Yea the holy Fathers complayne greately that the Hebrew text is filthily corrupted by the Iewes, and amongst others (1) Galatinus, and (11) Genebrardus witnes (1) Gal. 12. the same largely. To these sayings of myne the Mi-covis. nisters (as they are very ignorant in the Hebrew tongue) (u) InChro nologia as could not make any answere. 3. As I have proved all the Hebrew Bible now onn. Dome extant to be corrupted, and far different from the originals 476. which were before Christ and immediatly after Christ, so it shall be easie to proue the Greeke Bible of the Septuagint Translatours (which was of great accopt amongst the lewes) to be corrupted; as this place of Ieremy witnesseth: (4) The sinne of Iudah is written with a pen of Iron, & with the poynt of a diamond. Which place the Ministers have translated, & (a) Isren. yet it is not in the Greeke Bible, which they have left as 17. D. I. corrup-2000

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corrupted . 2. The Ministers haue abandoned the Greeke (b) Ifa. 56. Bible as corrupted thus: (b) All flesh come to worship before me D. 24. fayth the Lord. Leaving out these two words, in Ierusalems de ligura which are in the Greeke Bible. 3 In the Prophet Ionas: Aim. And Ionas began to enter into the city a dayes journey, and he cryed (c) lons. and faid, Tet fourty dayes, and Niniue shall be ouerthrowne: In 3. P.4. the Greeke text now extant it is, yet threedayes, and Ninine shalbe overthrowne. So in this place the Ministers have left the

Greeke Bible as corrupted. 4. The hory Fathers proued against the Arrians, that God the Father had a consubstantiall sonne, out of those words of the Prophet Isaias: d) Nunquid ego qui alios parere facio, ipfe non pariam, dicir Dominus 6 ego

qui generationem cateris tribuo , fterilu ero , ait dominus Deus tuns ? in translation of the which place the Ministers have fully left the Greeke Bible, as corrupted, and have vitiously

translated the same place in their English translation. 5. That place of Leuiticus : (e) Tee shall not eat the flesh with the (e) Leuit . bloud, the Ministers have fully corrupted. For the rwowords

the flesh, are neither in the Hebrew nor in the Greeke, nor in the Chaldean text. So that eyther those must be corrupted, or els the Ministers must needs be traytors to the

word of God. 6. In Isaias: (f) And cry vnto her, that her warfard is accomplished. Heer the Ministers leave the Greeke text as

corrupted, wherin it is, her humility is accomplished . 7. The Ministers have translated, that Adam begat Seth being (8)

a bundreth and thirty yeares, and yet in the Greeke text it is that he begot Seth being two hundreth and thirty yeares.

8. The Ministers follow not the Greek text in these places.

(8) Gen. 5. (h) I have inclyned my hart to keep thy instrificatios for reward. And

agayne, Redeme thy finnes with almes. Which places as making

for the Catholiks the Ministers have corrupted, and left the Greeke text. It were superfluous to reckon the mul-

titude of the corruptions either of the Greeke or Hebrew

Bibles now extant; wherof it followeth that it is folly to the Ministry in disputing, to betake theselves to the He-

brew or Greeke texts, as to incorrupted fountaynes, they not being the infallible word of God.

As for the new Testament in Greeke, sundry anci-

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ent Fathers imediatly after the Apostles auow constatly
that the Greeke new Testament hath bene corrupted in (k) Lib. 2.
fundry places . So (k) Irenæus, (l) Tertullian, (m) Origen, cotta Hac(a) Dionysius Bishop of Corinth, and (o) Theodoreus, ref co. 19 3

(a) Dionysius B.shop of Corinth, and (c) Theodoreius, ref c. 19 who witnesseth that in his Bishoprike alone he had found corramere more then two hundreth new Testamets in Greeke filthily cion. corrupted by the Heretiks, which the Catholiks did not (m) In vis. remarke. Ego inveni (sayth he) plusquam ducentos huius modi c. Epist.ad libros qui in honore habebantur in nostru Ecclesis. Quos cum omnes Rom. v. 230 simul coegissem, deposui, & loco corum reposui quatuor Euangelista- (n) Aşud rum Euangelia. Yea all the ancient Heretiks, as Manicheans, Hist. e. 220 Valentinians, Arians, Macedonians, Nestorians & c. being 6 23.

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Grecians by birth, didfully corrupt the Greeke new Testa- (0) Lib soment, setting out copies to fauour their heresies, which de Hares.

S. Hierome himselse witnesseth, anowing, (P) Se nouum c. de Tasia-

Testamentum Graca sidei reddidisse. Now it is certayne that the ano. latin new testament of S. Hierome which we vie is diffe- (p) Lib.do

rent in many places from the Greeke new testament now clef.

And that the new Testament now extant is corrupted in many places it is manifest : I will only produce two or three, to the end that I be not tedious to the reader. I. (9) Behold I shew yow a secret thing, we shall not all sleepe but we shall all be changed. Which words are manifestly erroneous, and directly against those of the Prophet : (1) What (1) Pfalm. man lineth and shall not fee death? yea against the same Apo- 80. 14.8. file S. Paul : (1) It is appoynted vnto men that they shallonce die . (1) Hebr . .. Which is the reason wherfore the latin vulgar translation >. 27. hath rightly Omnes quidem resurgemus, sed non omnes immutabimur. 2. In the Revelation , it is faid: (1) And they ceased not (1) Revel. day nor night, faying Holy, Holy, Holy, Lord God Almighty. Which 4. V. 3. place as corrupted the Ministershaue not translated, for in the Greeke, the word Holy is repeated nyne tymes, and in our latin text but three tymes, which the Ministers have followed and left the Greeke as corrupted : peraduenture because we Catholiks do repeat the AneMaria nyne or ten tymes togeather, the Ministers would rather leave the

Gracke

(u) Matt. other in annot, in 6. Mattb. Decad. 5. minicam,

Greeke text, then approue our holy custome grounded vpon the word of God . 2. The Greeke text is corrupted in those words: (") for thyne is the kingdome, power and glory, for (a.b) The ener and ener. As (a) Erasmus, and (b) Henricus Bullingerus one and she Arch-Ministers testifie themselues, & none of the ancient Fathers readeth fo in the Lords prayer. 4. The Greeke new testaments printed at Geneua are in many places filthily corrupted. And to the end the Ministers of Geneua Serm, so in couer the better their corruptions, they have printed funorat . Do - dry Greeke new Testaments as if they had bene printed in Catholike Townes in France, with these words, Imprime 4 Lyon, Imprime a Rouen, Imprime a Paris, Imprime a Tholouse, which double-dealing they have vsed in the printing of fundry of their Hugenot Bibles. 5. Beza a Prime-Minister auoweth the Greeke new Testamer to be corrupted, as haning left out those words, which are in our vulgar latin: (c) 18.1, (c) Timuit enimne forte caperet eum Iudai & occiderent, & ipfe poftea calumniam sustineret, tanquam accepturus pecuniam. Beza (d) In An- his words are: (d) Hac in Gracis exemplaribus non inueni, nec not, in bue tamen temere videri possunt addita. 6. Caluin a hardy companion in his resolutions sayth plainly, that the Greeke new

locun. (e) Att.7.

D.14.

P. 140

Testament is corrupted, and giueth for example these words: (e) Then fent lo feph and caufed bis Father to be brought, & allbis kinred enen threscore and sifteene soules. Which place sayth Caluin should be corrected as erroneous, and that of Ge-(f) Genef. nefis where it is faid : (f) All the foules of the house of I acob which came into Egypt are seauenty; thould be preferred . 7. Caluin condemneth agayne the Greeke new Testament as corrup-

(g) Matth. 20. D. 16. Caluin . in hune locii .

46. 2.27.

words he calleth superfluous & no wayes to the purpose. 8. The originals and autographes written by the Prophets and Apostles themselves in Hebrew and Greeke, are no wayes extant, nor can be found: What infallible affurance then can any man haue, that the Hebrew and Greeke copyes now extant are the word of God? wherof this Syllogilme ensueth: The Religio of the Ministers in England & Scotland cannot be more infallible and certaine then the

ted in these words : (8) Many are called , but few chosen. Which

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ground wherupon it relyeth, which is the Hebrew and Greeke Bible; but that ground is erroneous, fallible, incertayne, and doubtfull as I have proved. Ergo &c. Likewyfe the Protestants and Puritans who vnderstande not the Hebrew & Greeke tongue, can no wayes be infallibly affured of their Religion, if it be grounded vpon the Originall Hebrew and Greeke, which they vnder-Hand not. had directed by star has on min tal facilities

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6. But what fort of Bible amongst all the rest is the most infallible, and thould be most preferred? S. Augustine (h) Lib. 2. answereth: (h) In ipsis autem interpretationibus Itala cateris pra- de Doct. feratur : Nam est verboru senacior cum perspicuitate sentetia. This, Christ. Itala interpretatio, is the fame which now the holy Church (i) Prafat. specially vseth, called the vulgar or latin editio, as witnesseth in lib. Moplaynly S. Gregory, & (k) S. Hierome, who at the Com- rale s. ad mandemet of Pope Damasus reuewed this Latin and vul- Leandri, gar translation : Ita , fayth he , calamo temperaumus, vt is tan- (k) Praf. tum qua sensum imitare videbantur correctis, reliqua pateremun in Pentamanere vi fuerant. And Beza himselfe maketh great accomps teuchum. of our vulgar latin, and preferreth the fame to any other whatfoeuer. Likewysethe Church of God vniuerfally hath euer had in great honour and renerence the same, as witnesseth the Councell of (1) Trent, preferring and authori- (1) Sessione zing it aboue any other whatfoeuer, in establishing any 4. in Depoynt offaith and Religion. Which vul ar and latin tran- crette. flation we Catholiks imbrace, as approved specially by the Church of God, which Church must be infallible, and infallibly certayne in all her decisions, following in this the example of S. Augustine, who believed that Bible only to be the true word of God, which by the holy Church was approued. (m) Ego verò, sayth he, Euangelio non crederem (m) Cont. mis me Ecclesia Catholica commoueret authoritas . That is, I would Epist. Manot belieue the Gospell, except the authority of the Church did induce nich. c. 4. metherunto. And the Apostle S. Paul doth affure vs: (n) (n) 1. Tim. That the Church of God is the pillar and ground of truth , wher- 3. V. 15. upon we may rely without feare of falling: which infal-

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The Ground of the Catholike, lible ground S. Augustine (with the ancient Fathers) had so deeply printed in his hart, that he gaue commonly this infallible rule to find out the true Religion, touching any Controuerly or question: (°) Quifque falli metuit huius obscuritate questionis , Ecclesiam de ea consulat . That is, l.s. contra Whofoeuer feareth to be deceased by the obscurity of this question, Crescon. c. (which was betwixt S. Augustine and Cresconius the Heretike) let him go , and aske the Church therof . Wherfore it is folly to a Protestant, desirous to find the true Religion to trouble himselfe with enery question in particular, but rather he should be carefull, first of all to seeke out diligently what is the Church, which be the marks of the true Church, which be the offices and quality therof; and after that, to be informed of euery Controuerly (p) Iren. 1, in particuler: (P) Te must not seeke the truth from others, then 3. Haref.ce from thofe that be in Church , from which Church it is eafie to take the same : for so much as the Apostles did most fully place in the same Church, as in a rich treasure house, all things that belong puto the truth of Christian religion, to the end that every one that would, might take from thence the drinke of lyfe.

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That with the grace of God, men may keep God bis Commandements.

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And, that Faith only doth not justify, mas constantly believed by the Catholikes in this first age.

CHAP. VIII.

ALVIN in fundry places doth ignorantly deny, that men though affifted by the grace of God, may keep the commandements: which doctrine our Ministers in Scotland do teach playnly in the maner to exame children before the supper of the Lord, set down in the end of the Scots Catechisme, or Articles

of faith, where the Minister asketh of the child thus. M. Canst thou keep Gods Commandements of thy selfe. C. No verily . M. Who then doth keep and fulfill them in thee? C. The holy Ghoft. M. When Gad then giveth thee his holy Ghoft, canft thou perfuly observe them? C. No, not fo. M. Wiry, God doth curse and reiect all such as do not in enery point fulfill his Commandements. C. It is true. Or the which impious doctrine these blasphemyes do sollow . That a man affifted with the grace of God and holy Ghoft, cannot keep perfitly the Commands . 2. That the omnipotency of the holy Ghoft (who is God) cannot haue that strength to make a man to keep the Commands. 3. That the power of the diuell in making a man to breake the Commads, is greater then the power of the holy ghost to make a man to keep them. Because a man (say the Mi-

Ministers) cannot keep them perfitly, though affisted by the holy Ghoft, yet he breaks them perfitly affifted by the diuell .4. That the best living Protestant or Puritane that is, is ever in the state of the curse and malediction of God: because, say the Ministers, no man can perfitly suffill the Commands: wheron followeth this Syllogisme. The Ministers are obliged under the payne of condemnation to eschew sinne. But the holyest worke which they can do in this world, as to take the supper of the Lord, to pray, to preach, to give almes, to fing the pfalmes, are alwayes conjoyned necessarly with deadly finne. Ergo the Ministers are obliged under the payne of condemnation, not to do any of those works. The Maior is euident: (4) Whosoeuer committeth finne, is the feruant of finne. And agayne : (b) The wages of sinne is death. I proue the Minor, because in those actions, of praying, preaching &c. eyther the Ministers keep the Commandements perfitly or not? If not, then that imperfection loyned with the worke which they do, being a deadly finne (because they make not a diffinction of deadly and veniall finnes, but al are deadly finnes with the) they are obliged under the payne of damnation to eschew it, as being against the Commandements of God: If in doing that worke, they keep the Commandements perfit lysthen they contradict their owne doctrine, and belye Caluin. Secondly I proue the Minor. The best worke that a Minifter can do, as to pray, preach &c . is ioyned with imperfection & sinne. But all the Ministers are obliged to eschew

2. I would aske of the Ministers in what part of the Bible is found this distinction of theirs, to keep the Commands perfedly or imperfedly, fince the Bible euer speaketh of that matter without diftinction and absolutly, as (c) If thou (d) loa. 14. will enter into life, keep the Commandements . Agayne : (d) He that bath my Commandements , and keepeth them , is he that loueth me, and be that loueth me, shall be loued of my father, and I will loue him, and will shew my owne felfe to him. Can there be more playne words against the Ministers impious doctrine?

Finally, it followeth of this doctrine, that none

(a) loan. 8. D 14. (b) Rom.6 D. 21.

(c) Matt. 19.D. 17. D.21.

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of the Ministers have true faith in Chrift, for they teach in their publick prayer called the Confession of linnes : (e) That the flesh enermore rebelleth against the (pirit, wherby we conti- (e) In the qually transgresse thy boly Precepts and Commandements, &c. And prayer calagayne in their Confession of faith sworne publickly they fay: (f) Therfore we feare not to affirme that muriterers; oppressors, of finnes. cruell persecutours, Adulterers, whoremongers, filthy persons, Idolaters , drunk ards, Theenes, and al workers of iniquity; have neyther Acts of true faith &c. Of which words I argue thus : Those that Parlamet transgresse the Commandements of God have not true bolden at faith: But all the Ministers continually transgresse the Commandements of God. Ergo &c. The difference betwixt vs Catholiks & the Protestants in this poynt is, that 84 1,500, we teach that we may keep the Commandements of God, (being affifted by his grace) according to the rigour of the Law, having regard to our weaknes & fragility, yer we cofesse that fundry tymes we trangresse the Comandments, and having transgreffed them we may ryle from the state of finne to the state of grace, affisted by the help of God; and thus being affifted by the grace of God, we may do fome good works voyde and empty of any deadly finne . The Protestants do beleue the contrary, that we cannot keep the Comandmets, though affifted by the grace of God, that cotinually we transgresse the Comandments, that the best worke that a man can do hath sinne necessarly joyned with it; which doctrines they hold against the expresse word of God, and against all Scripture. So Luther: Algood actions be finnes. Whitaker : (8) Luther faid this, and be faid it anferer so trucly, for in every action of a man though never so excellent, there the to.reais some fault, which may wholy marre the action and make it odious sons of Ma b God &c. Which Blasphemyes are directly against the Campian. Bible & word of God; Against S. Paul: (h) If thow take a (h) t. Cor. wife thou finnest not . Against S. Peter: (i) Doing these things ? D. 36. you shall not finne at any tyme. Which words the Ministers have corrupted . Againft S. John : (k) Whofoener is borne of God ; (k) 1. Joan. finneth not, for his feed remayneth in him, neyther can be finne, be- 3. v. 9. cause he is borne of God. Against S. Matthew: (1) If then thine (1) Matthe me be simple, thy whole body shall be light. Which place the Mi- 21. V. 226

Confession

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nifters have corrupted also. And though these foresist words of the Apoltles be plainly against the Protestans religion, yet effrontedly they fay to the people, that they fol. low the only doctrine of the Apostles.

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P. 11.

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Finally it is against God himselfe who spake of lob: (m) In all thefe things tob finned not with biships, neyther fpake he any foolish thing against God. Which place the Ministers have corrupted. Do not these foresaid places proue manifestly that fundry actions & good works of men are not finnely and have not finne joyned with them, which is manifelt when aman suffereth martyrdome and sheddeth his blood for the true Religion, what mixture I pray you of finne can that holy action have? Truely it can have none that arryfeth from the object beloued which is God, not from the will which loueth that object; because no feare of excesse. no danger of impurity can possibly flow from the defire to love God aboue all things, which is then when a man fulfereth for God martyrdome. Which excellent action of the loue of God in fundry holy men, is voyd of the mudde of distraction, of the scumme of vayne glory, of the froath of pryde, which imperfections do accopany very often many of our good actions, yet they are not deadly finnes, as the Ministers ignorantly do abuse the simple people, but they are veniall finnes, and take not away the merit and reward of a good worke. As for fleshly motions, rebellious inclinations which sometymes do accompany our actions, they are not finnes except a man confent therunto, for not in such imaginations or motions, which fometymes cannot be escaped, can there be any sinne, but in the confent therof, because those first imaginations and motions are not in our power, and confequently they cannot be voluntary. (n) A way away with all excuse (fayth Seneca, a Pagan) no man finneth againft bis will. And againe; It deserueth not prayfe not to do, which thou canft not do. S. Augustine shall decyde this mater betwixt vs and the Ministers, yea and feale up the mouthes of Protestants Ministers, and quyet the harts of Catholikes, who fometymes in their good actions do remarke many imperfections . Note well his words: 2 64. 1

(n) Seneca l. de moribus.

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offend, if it cannot be refifted, it is yeilded vnto without sinne; but if it Natura & may, let it not be yeilded vnto, and there shalbe no sinne committed. Gratia e. What i doth it perchance deceave a man unawares? Let him thercontra Pefore be circums pect that he be not deceaved. Or is the deceit so great, lagianos. atteannot be avoyded? If it be so, the sinnes therfore are none, sor who doth sinne in that which can by no meanes be escaped? Likewyse.

Not in the evill desire it selfe, but in our consent do we sinne. Moreover. In as much as it apperteyneth unto vs, without sinne we sight be alwayes, if this evill of concupiscence were healed, if we should never consent unto tt, but in, and for such things, in which if not mortally, yet venially we are overcome of it, we may daily say, forgive

and imperfections of our good works, eyther they are acti-

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ons diftinct from the good works which they defyle, or nordiftinct. If they be diftinct, then they cannot defile the good works, but are to be confidered as fenerall finnes in themselves, as having both in nature and quality an obied different from the obied of the good worke: If they benot distinct, but rather if the selfe same worke which is good, be spotted with deadly sinne (for there is no distinction of veniall, and mortall finnes with the Ministry) then all good workes be they never so excellent are deadly finnes and transgressions of the law: (P) For good ary feth from (p) Diean enterr cause, enill from enery defect and impersection, Bonum est mys. de diex imegra causa, malii ex singulis defectibus, say the Doctours . uin . nomi-The reason wherof is, because a morall act or action can-nibus c. 4. not fimul & femel be good and bad, pure and defiled ! for as it Part . 4. impolueth contradiction, that one and the same affent of our vnderstanding can be at the same tyme both true and falfe: fo it is impossible that one and the same act of our will, should be joyntly at the famoment good and cuil, pleasing and displeasing to God. Wherfore if the best actio we can do, bath droffe & foots of finiogned with it, it followerh of necessity that all our actions are fins, yea deadly finnes. True it is, that in materiall substance really distinct, the one substance may be good, and the otherbad; the

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badnes of the one not hindering the goodnes of the other, as droffe may be mingled with good tiluer: But so it is not in morall actios, which eyther are fully good or fully bad.

6. Concerning the fecond point that our good workes are meritorious, it is to be remarked, that three things are necessary to make our actions and good workes meritorious, all which three do flow from the merits of Christ and the holy streames of his bloud thed for vs, without the which no worke of man can have any merit . Then first thing requisite is, that no worke of man can truely merit or deserve reward, except being wrought with the help of God, it also prooceed from the inherent grace of God remayning in our foules, wherby our actions are enobled greately in the light of God. The fecond thing to be obferued is, that God hath joyned the feale of his promise & obliged himselfe by his owne word to remunerate our works: for though God be not obliged to ingage himselfe to vs his poore creatures, yet having promised and ingaged himselfe to recompense our labours and good workes (to the end he may animate, and ftir vs vp therby to do good works) he is obliged to performe his promise: Euen as a king not being obliged to give fome extraordinary aduancoment to some poore subject of his own, yet having promiled the same, and sealed his promise solemnely, he is obliged to performe the same: fo standeth the case betwixt God and vs. The third is, that all meritorious actions be freely and fincerely done; freely from the necessity of compulsion, fincerely from the badnes of finister intentions. These things presupposed we Catholiks constantly mantayne that good workes are worthy of reward and mentorious of euerlasting life: not that there is an arithmetical equality or proportion betwixt our good works and heauenly felicity, as is betwixt one shilling and another, one crown of Gold and another: for what proportion can be berwixt a finite and infinite thing? But the proportion only is that, which is betwixt grace and glory, as betwixt the feed fowen in the ground, & the statelynes of the tree which cometh of the feed, which is a vertuall proportion. For the badAnd Roman Religion. [Cent. 1. 93

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the which cause the word of God expressly teacheth vs that our good workes are worthy of God. And specially speaking of the constancy of Catholiks, who do remayne in the midst of heretiks, (9) Thou hast a few persons names yet in Sardis, which baue not defiled their garments; and they shall walke (9) Revel. with me in white, for they are worthy. And likewyfe to the 3. v. 4. good Catholike who answeth his Religion before the enemys of God, he fayth thus: (1) He that ouercometh, shalbe (r) Reuel. slothed in whyte aray, and I will not put out his name out of the booke s. v. s. of life, but I will confes his name before my father, and before his Angels: Agayne, (1) Gruing thanks vnto the Father which bath (1) Coloff. made vs worthy to be partakers of the inhabitation of the Saints in . D. 12. light. Which place the Ministers have corrupted. And agayne: (1) Wherefore we pray also alwayes for you, that our God (1)2. Theff. may make you worthy of his calling . And agayne playnly S. 2. V. 13. Paul witnesseth, that our good workes do merit before God : (") To do good and to distribute, forget not: for with fuch far (u) Hebr . crifices Godis promerited: Talibus enim hoftigs promeretur Deus . 13. D. 16. Which place the Protestants have corrupted. And agayne: (a) I am inferior to allthy mercies, where the Caldea Paraphrafis (a) Genef. cerdeth, my Merits are leffe then all thy mercyes which thou bast shewed to thy feruant. And agayne, the very word meritum, is specified : (b) All mercy shall make a place to enery man according 16. V. 15. to the merits of his works : Omnis misericordia faciet locum vnicuig, fecundum meritum operum suorum. Which place the Ministers have impioufly corrupted, as fully making against their wicked doctrine .

ment: If the best worke a man doth, hath sinne ioyned with it necessarily, then the Protestants are instified by sin, which is a blasphemy. I prove the consequence, for that act of faith wher by the Protestant is only instified for they sweare and subscribe, (c) That they receave remission of their substitutes for they must needs be a good worke, or a bad confession worke: If a good work (costome to that of our Sauiour, (d) of Fayeb.

This is the worke of God that yee believe in him whome he bath sent.)
it must needs have some spot of sinne ioyned with it, and (d) some consequently the Protestant is instified by sinne and sinfull v.29.

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2. S. iguatius

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forgine vieur some sinnes: eyether this prayer is fully a good worke or els spotted with tinne and iniquity. It spotted with fin, then the Protestants do obteyne remission of their fins, by sins theselus, & a sinful petition which is greatly absurd.

8. Last of all I aske of the Protestants in what part of the expresse word of the Bible these propositions are to be found: The Commandements of God are impossible to be kept.

2. The commandements of God cannot be kept perfectly by the holy Ghost.

3. Our good works are alwayes spotted with since .4. Our good works proceeding from the grace of God, are not worthy of reward, are not meritorious? But they shall never be able to give any expresse word of the Bible. As for their erroneous consequences, let vs preserve the consequences of the holy Fathers therunto.

The Testimonyes of the holy Fathers of this first Age, concerning the beeping of Gods Commandements, and the merit of good Works.

The first Section.

CAINT Clement proueth that our Saujour came to Dkeep the Law and the Commandements, and by his grace to make the Christians to keep them: (a) Non enim legem foluit , v. opinatur Simon Mague , imo impleuit : Ait (a) Lib. 6. enim: lota pnum au apex non prateribit à lege donet omnia fiant: c. 10 confte non enim, inquit, veni soluere legem, sed adimplere. And againe he Apoflol. auoweth that the Catholiks and Christians do fulfill the Law more perfectly then the Iewes, and that they are more obliged therunto . (b) Qui tune bomidicium interdixit , (b) Lib.6. nunc etiam iram temere concitatam : Qui tanc adulterium , nunc Conflit . prauam quod, cupiditatem, vt tendamus ad amicitiam Coditoris : a-Apost.c. micitia autem efficitur bene viuendo, & voluntatieins obediendo, que 22.641. volunt as omnium vinentium lex eff. And againe he teacheth that recog. he, who ioyneth a good life and conversation with prayer, doth merit much before God: (c) Audiri antem à deo it a demum Couft . A. meribitur quis,ft orationes ipfa bonis moribus & bonis operibus adinpoft. c. ta. wentur .

2. S. Ignatius

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2. S. Ignatus in his Epiftle teacheth manifeftly, that the perfection of this life confifteth in true faith and perfect charity, which charity cannot be, fayth he, without the fullfilling of the Law by the grace of God, conforme to chat, (d) He that fayth I know God, and keepeth not bis Commandements, is alyar, and the truth is no: in him . Do not the Mini- (d) t. loan. Hers playnly fay the contrary? He that fayth that he keepeth Gods Commandement walyar? The fame holy Father writing to the Romanes, prayeth them earnestly not to hinder his paffion that therby he may merit eternall felicity : (4) Mili (e) Epific verò difficile est Deum promereri, si vos mihi non peperceritis pretextu ad Romacarnalis amicitia. Nolo aute vos hominibus, fed deo placere, ficut Oplacein. And after. Ego ommbu Ecclefiis fcribo qued voluntarius mogior, si modò vos non probibueriris: obsecrovos ne intempestina benenolentia me complettamini Sinite me fer arum efcam fierisper quas licebit Deam adipifes. And wryting to a Gentlewoman exhorteth her therby to be constant, and to do good workes : (f) Prafeus namá, labor modicus, (*) multa autem que binc expectatur ad Mariam merces .

S. Martialis who is of great honour for his holynesse and doctrine in Bourdeaux & Limoges in France to this day, of good workes fayth thus: (8) Vobi enim Dem eft teftis, (crutator renum & cordium, in eius obedientia nihil arroganter, nihil superbe, nihil cemere prasumere, sed tanquam pusillus grex (g) Epift. Dei, volumatem ein adimplere ftudete in verbis fanctis & o- ad Thofoperibusbonu; etenim frequens & aßidua Dei cuftodia super vos &c. lanos c.17. Could he speake more playnly for good workes, & for the

keeping the Commandements?

The Merites of good workes S. Dionysius teacheth so playuly, and so manifelly, that no vnpassioned má cá haue any doubt therof, by realo of the luftice of God, wherby enery man shall recease, faith he, according to his e. 7. p. to works good or bad, according to his merits or demerits: (h) lustus verd rursum Dem vi omnibm secundum merstum retribuens dicitur , redamý, menfuram , & pulchritudinem , & ardinem , & dispositionem . O omnes distributiones ang ordinationes micina legregans iuxta definitionem vere infti fimam , & omnibio propry fingulorum operis author existem. And a little after: Operepretium

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est cognofcere diminam luftijam in boc omnino effe veram inftinam quod omnibus que fus funt distribuit pro fingulorum merito, & cuinfe naturam fernat in fuo ordine aig, virinte . And Agayne : Itag m verum dicam , hoc magis eft diusna inftitta proprium nequaqua emollire ac destruere opismorum vir:utem mafculam, rerum materialium Largitione; neg, fi quisid agere conetur, abfg, aduttorio linguere, fed illos in practaro inflexibiliq, ftarn folidare, & ipfis, quum cales fuerint, reddere secundum meritum. Can this holy Father speake more playnly? Can he prayle more highly the merits of good Works?can he recommend more earnestly the care of good works? Is not this doctrine far different from that blasphemous doctrine of Caluin who impiously & filthily denieth Chryst to haue merited? (1) Quarere vero an sibi ipse meruerit Christus quod faciut Lobardus & Scholastici, meaning Inflit.c. 17 vs Catholiks) non minus stulta est curiofitas, quam temeraria definitio. Directly against S. Paul, who teacheth that Christ (k) Philip. did-nerit by his death and passion: (k) To have a name about enery name, be humbled himfelf: and became obedient vnto the death, even thedeath of the Croffe. Wherfore God bath alfo highly exalted bim, and given him a name about ever y name.

> That the Ministers have falsified the Bible in Sundry places, which prone good workes, and the merites therof.

The second Section:

"H s holy Catholike Church hath euer taught, that Iustification confisteth in true faith and good works, and not in only faith, as the Ministers teach: for this cause the Ministers suppresse the very name & word of Instification in such places where it fignifieth the keeping of the Commandements, or the Law of God; as in that place of S. (a) Luc. 1. Luke: (a) Both were inst before God, and walked in- all the Commandements and inftifications of our Lord without reproofe : In ommbusuftificationibus. Wherethe Ministers have taken away the word Instifications, to the end that the simple people should not thinke, that our justification before God confifteth in true Faith, and the keeping of Gods Commande-

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ments, for the which cause they have put in the word ordinances, in place of the word in Rifications. But I pray you. why stantlate you ordinances and avoide the word infifications Signifyeth not the Greeke word, dinasopa, inslification , dianies, sustas? Doth not S. Luke teftify that Zacharias and Elizabeth were both just, because they walked in all the jultifications of our Lord? Lykewise yee have corrupted that place of S. Paul: (b) If the vncircumcifed keep the instifications of the law . Of the which blasphemous corrupt (b) Rom. tions of yours, Beza your prime Minister giveth reason fav- V. 26. ing : (c) That be reietted the word Iustification, to anoyde the cavillation of the Papifts , which might be made by this word against (c) Annoe. justification by faith only. Is this voright dealing in translating in t.c. Luc. the word of God, to corrupt it manifestly when it maketh for the Catholiks? Againe, where the Scripture maketh mention of the instifications or good works of the Saints, as: (4) for the filke is the instification of Saints. The Ministers (d) Revelo translate, the righteoufnes of Saints: they could not fay for 19. D. 8. shame, ordinance of Saints, as they faid before: they would not fay, instification of Saints, with the Catholike Church, but rather , righteoufnes, though the same Greeke word be in all the former places. But I pray you good Countrymen why turne yee, they were both inft, in S Luke before cited, & not, they were both righteous, and yet in this foresaid place yee tranflate, the righteousnes of Saints, though the same Greeke words be, Sinnies, and dinainum.

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I intreat the Catholike Reader to confider the double and pernicious dealing of the Ministers, who when the word luft is joyned with Faith, then they vie the word Inft, and not righteous: as (r) The inft shalline by faith, to make the ignorant believe that man is instifted by faith only . But (e) Romite when the word inst or minst is joyned with good workes then they vie not the word inst but righteous, or righteousnes, to make the simple people thinke that man is not justified by good works : as, (f) For God is not vniuft to forget your good (f) Heb. 6. workes, where the Ministers have translated; God is not vnrighteens . Agayne S. Paul to fignify that God is obliged (fince he hath ingaged himselfe to vs by his promise) of iustice to

The Ground of the Catholike, give vs a reward for our good works done by his grace & (g) 2. Tim. mercy, fayth: (6) Henceforth is layed op for me a crown of luftice, which our Lord the just judge shal give me at that day? Where the 4. 7.8. Ministers have put in the word righteous and righteousnes, for sust and lustice. For if that place of S. Paul were rightly translated, it would fignify, that men are justly crowned in Heauen for their good works done in this world, and that it is Gods inflice fo to do, & that he will do fo, because he is a sust sudge, as the ancient Fathers (namely the Greeke doctours) do interpret and expone, and that fo far, the (h) Decum. one of them fayth : (h) See heere, to fuffer for Chryst procuret in a. Ep.c. the kingdome of Heauen according to just ludgement . And yet acsad Theff. cording to his grace and mercy, conforme to that faying of (1) Aug. S. Augustine: (i) How should God render or repay as a inst Iudge. de Grasia. voles he had given it as a mercifull Father? Where S. Augustine erlib. Ardiscouereth the third corruption of the Ministers in the fobis, c. s. refaid place not only faying, righteous Judge, for inft Judge, but also putting the word give a crown of luftice, for render a crown of Iuftice vnto me: for fo it is in the Greeke, (*) he will render · aredien or repay, reddet mihi Dominusin illadie: that is,a thing due & deserved, which hath relation to works going before. (1) (k) Theo-The Apostle faid not (fayth Theophilact) be will gine, but be will obil . vpom render or repay, as a certayne debt . Obis place. The other place which they have corrupted is:(1) (1) Kom. 8. I believe that the afiliations of this tyme are not equall to the glory D. 18. which shalbe shewed in vs , because the afflictions are short, the glory eternall, the afflictions small and few, the glory great & aboue measure . Now the Protestants to perswade the Reader, that there is no worthynes in our good works (m) Bible or afflictions in respect of that heavenly felicity, turne 1577 . thus in some of their Bibles: (m) I am certaynly persuaded that 204120Hay the aflictions of this tyme are not worthy of the Glory which shalbe sheon atio wed wonvs. In the which place there be three notable cor-Teas The ruptions. 1. I am certarnly per suaded , for, I suppose, I belieue. 2. MILLARGE are not worthy, for, are not equall, as Beza their prime Mi-Johan, men funt comnister turneth, Statue minime esseparia, for the Greeke word, digna ad fay th he, rightly and properly is spoken of such things, as futuram being weighed, are found of one weight. The third corzlorion.

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And Roman Religion. [Cent. 1. mption is, of the glory, for , to the glory . And though our are Aidions cannot be comparable or equall to that eternal felicity, as the Apostle sayth heere, yet they may merit and deserve the same : as the afflictions and passions of our Samour Christ lesus were not equall in substance, though in valour, to that eternal glory which he obteyned to his mahood, and to vs therby; yet did he deserve & merit eternall glory, not only for himselfe, but for all the world : yea by the least affliction he suffered, he did merit and deserue all this. Which is against the doctrine of (n) Caluin, and his (n) Lib. s. fellow minister Molinew who impiously speaking of Christs Infl.c. 120 merits fayth: (0) Errarunt Monachi & Doctores Papistici, orgentes num. 18.10 meritatum incarnationis, tum nativitatis, tum tentationum & af- 6 6.15. 12. fictionum Christi; nihil bac omnia proderant nobis, nihil poterant . (0) Moling Can there be a greater blasphemy affirmed? 2. The pleasure in gr. part. which a man hath in committing adultery is not compa- harm. Ve rable nor equall to the eternall torments of hell , yet that refer Pee action of adultery doth demerit and deserve the same : and ward Diel. thal God be more prone to punish man eternally for a tran- 4. Haref. fitory badaction, then to reward him for a good action? 310 3. The Apostle by making an incomparable difference betwixt the glory to come with the afflictios of this life, doth exhort vs Christians more vehemently to suffer all those afflictions couragiously and willingly . But if he had faid, as the Ministers do translate, the afflictions are not worthy of heaven, you are neuer the nearer Heaven for them, only belieue; this had not bene a good motiue to exhort them, but rather to discourage them .4. The Apostle when he will in other places encourage the Christians to suffer patietly all forts of afflictions and perfecutions for their Religion, vieth this argument: That the perfecutions though transitory, yet they worke and merit that eternall felicity: (F) Our tribulation which prefently is for a moment and light (p) so Cord worketh or caufetbaboue measure exceedingly, an eternall weight of 4. D. 27. marke, I say, the comparison betwirt short afflictions and Corner eternall felicity, and yet theone worketh the other, that is, caufeth, purchafeth, meriteth, and deferueth the other; Na euen

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The Ground of the Carbolike, euen as a little feed not being comparable to the great tree

yet causeth it, and bringeth utorth; so our tribulation, and good workes otherwayes incomparable to that eternall glory, yet by the vertue of Gods grace working in vs. worketh, caufeth, and meriteth the faid glory. Yea the very

7. 1. 10.

Lunas.

(e) Epill. Singulorum meri-\$4.50-3 VTS

(1) Serm. 37 de fanau.

(t) Lib . 2. Infit.c.15. Bum, 2.

* narreyd- (*) Greeke word which the Ministers turne heer obscurly Worketh, in other places (9, they turne playnly Canfeth. De-(9) . Cor. claring therby (though against their will) that our tribulations and good workes are cause of that eternall telicity. yet a subalterne cause . That holy and ancient Father S. Cyprian will decyde the whole matter, and declare the meaning of the Apostle, his words be: (1) O what maner of day shall come (fayth he) my brethren, when our Lord shall recount the (* merites of every one, and pay vithe reward or stipend of faith & denotion. And a little after: For that we shall recease greater things then heere eyther we do, or fuffer, the Apostle pronounceth, faying : the pa Bions of this tyme are not condigne, or comparable to the glory to come. Likewyfe S. Augustine: (1) The exceeding goodnes of God bath prouyded this that the labours should foone be ended, but the rewardes of the merits should endure without end: The Apostle testifring: The passions of this tyme are not comparable &c . For we shall recease greater bliffe, then are the afflictions of all passions what foewer. Where these holy Fathers with many others make! mention of the very word, Merit . Which that prime and branded Minister for the sinne of Sodomy Caluin himself teftifieth, faying : (1) pfi funt fateor pafim vetusti Ecclefie fcriptores, meaning the word Merit.

2. Now I would intreat the ynpaffionate Reader to remarke diligently how that this poynt of doctrine of good workes with many others which the Catholiks do teach , tendeth fully to the increase of piety, and reformation of manners, to good life and converfation. Contrary, the Protestants doctrine against good works and merits against the keeping of the Commandemets &c. disposeth a man to all fort of wickednes: for the Protestants Gospell and doctrine denyeth a man to have freewill, to do good, to ablteyne from finne, teacheth the Commandements of God to be impossible to be kept, yearwith the grace of God:

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And who will cuer affay to do, which he hath not power to will, or possibility to performe? And who can with any courage endeauour to keep that which he knoweth before hand to be impossible to be kept ? Likewysethe Ministers hold, that God dorh purpose, decree and cooperate to the obitinacy of the wicked, and that whatfoeuer he will must of necessity ensue. That God doth creat some and orderne them (not having any regard to their bad behaviour) to the eternall fyre of hell. Which blafphemy is fully against the tender bowells of his infinite mercy . The Protestants VVitaher augwe all our good works, even the beft, to be flagned cont. .. with finne, and displeasing to God, and therfore do merit qualt. s. damnation: A blasphemy repugnant to the very light of nature, reason, and word of God. In like manner many of the Protestants directly do teach, that a man once instiffed cannot loole his justice whatsoever wickednes he doth comit. That God doth not impute to the faithfull the vncleanes of their dishonest lyues: Could any Mahometan defire more pleasing dreames to flesh and blood? The Ministers allow no distinction of venial and mortall sinnes. yea even the fodayne and involuntary motions of the flesh they affirme to be of their owne nature damnable and deadly, yet if they have faith (that is a forged persuasion of their owne) there is no condemnation to them that are in Christ Iesus, say they. Doth not this doctrine plane the way to all wickednes, to all iniquity, and mischiefe? for that the Protestant who persuadeth himselfe, that no Ambition, Pryde, Pleasure, no wrong done to his Neighbour, can be hurtfull vnto him and procure d'amnation if he believe and have faith: The Protestant I fay, who doth believe the first motions or euill suggestions to be deadly and mortall finnes, as well as the confent or confummation of them; what flop or barre can fuch a man have to absteyne from his violent passions or carnall desyres? For he may reason thus with himself: fince I am already drowned in all fort of finnes, fince I continually transgreffe the Commandements, fince my first motions are deadly fins though I consent not to them, fince the best worke I can N a

(a) Andreas Mu/cumica z . Aduent .

do, is nothing but abhomination before God, what dot it auayle me to ftriue against the streame? what doth it as nayle me to ayme to do what is impossible? All this is confirmed by a Protestat his owne testimony who sayth thus? (4) The cafe thus Standeth with vs Protestants, that if any be defiron to fee a great rable of knaues , of turbulent perfons , deceitfull coo. lus Domi- finers, v furers, let him go to any Citty where the Ghofpell is purely preached (as to London or Edenburgh) and be shall find them there by multitudes . It is more manifest then the day light, that there was nener among ft the Ethniks, Turks, or other infidels more onbrydled and puruly personnes, with whome all vertue and honesty is quite extinct then are amongst the professours of the Ghospell. These abhominable fruits of this new preached Ghospell be the cause wherfore many of the Protestants and Puritans, specially of the Ministry dye desperatly, which M. John Knox a Prime Minister witnesseth plainly: (2) True it is (fayth he) that this * venome of desperation is never throughly purged from our barts, fo long as we cary this mortall carcaffe.

Contrary to these blasphemyes, the Catholike doctrine leadeth a man to all fort of vertue; as the do-Arine of freedome of will maketh a man carefull to fulfill the law of God . The doctrine of reprobation and damnation, that it proceeds from our selues and not from God, maketh a man carefull to do some good workes & mentorious of heaven. The doctrine, that the favour of God once gotten may be loft, maketh a man wary and circumspect in his behauiour. The doctrine, that Concupiscence without confent is not finne, but stoutly refisted is occasion of merit, maketha man carefull to gaynstand the same. Likewise the Catholike doctrine exhorteth men to the mortification of their passions, denying of themfelues, contempt of honours, riches & worldly pleafures. We preach voluntary pennance, chastisement of our bodyes, watching, fasting, contrition, and satisfaction for our finnes. We incite and ftir vp our followers not only to the keeping of Gods Commandements, but also to the imbracing of his Euangelicall Counfels, to religious Poverty, Chastity, and Obedience: to such vnion with God

(a) Knox in the order and doctrine of the generall Paft erc. holden at Edenburgh. 2505 . "id eft poi-

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And Roman Religion. [Cent. 1. and holynesse of life, that those who imbrace & feruently out in practice the exhortations of our Catholike Church. ceme rather to lead in this mortall flesh angelicall, then humane lyues.

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The 16. 17. & 18. Article.

1. That the custome to fast Lent. 2. And some other dayes . 3. And to abstaine some tymes from certaine meates, was vuluerfally in vie in this first Age.

... A VING Spoken of good workes and the merits therof in generall it folloa) weth to speake of some good works in particular: as of the keeping of Lem &c. Which Caluin with the rest of his fellow Ministers abhorreth greately, as those who have consecrated their belly to Bacchus, their body to Venus, their

Pen to the invention of prophane noveltyes and contradictions: (2) Mera Stultitra fuit (fayth Caluin) ieiunium Quadragefime . And agayne: (b) leiunium per fe nullius momenti eft. The contrary Caluin himselfe, alwayes tossed with the (a) Harma spirit of contradiction, as a wyly Fox teacheth, affirming in Matth. that the Church of God hath power to institute & ordayne 4. V.I. 6 a that the Church of God hath power to inititute of ordayne (b) Lib. 4. fasting, solemne supplications, and such outward ceremo- infl.c. 12. nyes . Reliqua pars disciplina qua clauium potestate proprie conti- num . 16. netur, in eveft, vi protemporum necesitate plebem exhortentur pasto- (c) Lib. 4. res pel ad jeunia, vel ad folemnes supplicationes, vel ad al: a humilita- Inst. c. 120 tu, penitentia ac fidei exercitia: quorum nec tempus, nec modus, nec num. 14. forma prascribitur verbo dei, sed in Ecclesia indicio relinquitur. Huius quog partie obsernatio, sicuti eft vtilis, na veteri Ecclefia ab ipfie vfa Apostolis seper fuit vistata. Could Caluin speake more playnly

The Ground of the Catholike, for the institution of Lent , and other fasting dayes , and fundry other ceremonyes vied in the Catholike Church! It (d) loel, s. is certayne that the Bible in divers places commandeth vs to falt : (d) Therfore also now the Lord fayth ; Turne you watto me with all your hearts, and with fasting, and with weeping, and with mourning . Which Commandement being morall, yea natu-(e) Sermo rall, appertayneth as well to the Christian Church, as to a. de leiu - the Synagogue of the lewes, as learnedly (9) S. Leo teamo feptimi cheth, and the Scripture it felfe by the tellimony of our Saujour witneffeth: (f) But when thou fastest, annoynt thy head, (f) Matth. and wash thy face, that thou feeme not vnto men to fast, but vnto thy Father which is in fecret : and : by Father which feeth in fecret , will reward thee openly. Which place though the Ministers have corrupted, yet it theweth, that fince our Saujour therin maketh mention of some forme and fathion how to fast, much more he commandeth vs to fast, to pray, and to give almes, as S. Augustine wysely deduceth saying: (8) 1, confidering with my felfe the Enangelicall and Apostolicall doctrine of the new Testament, do find, and fee that fasting therin w commanded . If then fasting be commanded vnto vs by the holy Scripture, though the precise fashion, forme, and dayes to fast are not therin prescrybed, it appertagneth to the holy Church (as Caluin himselse besore hath declared) to prescrybe and determine the forme, fashion, and tyme to fast, it being manifest amongst the learned, that modus pracepts non cadit sub pracepto. S. Paul likewise recommendeth to the Christians earnestly the vie of fasting, with sudry other good workes, which if they were not in our power to do, & meritorious,

in vayne would the Apostle recommend them, in vayne would we performe them: h) In al things we exhibit and shew 6. 2. 4. our felues as the Ministers of God, in much patience, in afflictions, in necesities, in distresses, in strypes in prifons, in tumults, in labour, by watching , by fasting , by chastity , by knowledge . &c. Which place the Ministers have corrupted three severall wayes.

M. John Knox an Apostata Fryar or Monke, yea one of the most seditious Ministers which Scotland bath affoarded, in a little Treatife of his concerning publicke fasting

(2) Aug. Ep. 86 . ad Cafulanii.

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fifting, as he sheweth intollerable ignorance and horrible lyes, to he taketh vpon him to institute & ordayne publick fattes : (1) The power, (fayth he) that we have to proclayme this falting is not of man, but of God &c . Truely it Knox take vpon order and him fuch vsurped power without any warrant of the Bi- doffrine ble, which in no place makes mentio of any power parti- of the gecularly given to him, much more fuch power thould be werall Fall granted to the Church of God, the hely foouse of Chryst, the authority wherof must needs be infallible. Where I would have the good Reader to confider, that the Church of God, in this our purpose may be considered two wayes. First, as it is a company of men contayning in it many learned and vertuous men , not confidering in it any fpeciall affiftance of Gods fpirit, and fo doubtles the authority it hath is not infallible, buronly is a probable motive to make a wyfe man giue human credit to that which it holdeth . Secondly, it may be confidered as it is a company of men affifted infallibly by Gods spirit, fent and appoynted by God, having commission to teach others, who are warranted and commanded to heare it, and threatned, if they heare ir not to be worthy of eternal! damnation : (1) Who refuseth to beare the Church, let him be to thee, as a Hea- (1) Mate. then and Publicane. This fecond way then, I consider the 18.2-276 Church, when I fay the authority therof is infallible in instiruting any publick falt or fuch thing. But of this infallibility of the Church I will speake more at length in some other place: This only I fay for the prefent, that all the Ministers togeather shall not be able to improve by the expreffe word of their owne corrupted Bible Lent-falling, nor yet that they be able to prove their Pharifaicall forme of fasting, in earing of flesh vpon fasting-dayes, in taking two meales those dayes, and fuch other, by any expresse word of the Bible. As for their consequences drawen out of the Bible, I make no accompt of them, because such consequences of the Ministers are nothing els, but Superfitions and Pharifaicall inventions, old Herefles condemned in those whome they themselves do accompt to be Heretiks, and ministerials traditions preached to the igno-

appointed by the genorall of-Sembly of the Church of Scotlad bolden at Boeburgh the ag. of December. 15650

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The Ground of the Catholike, 106

rant fort with a faire thew of words. But let the wyle Real der, who hath care to faue his foule, remarke diligently what the holy Fathers of this age speake of Lent-fasting.

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The first Section.

The Testimonies of the boly Fathers of this first Age, concerning the fasting of Lent &c.

(a) Canon, so.iuxta diffusctiosen Turriani. extant Tom. In Concel. The ayias Thermes-MENT TH wage . " vereide i magarui-Bis per 25-PROPER. (b) Lib. 4. Confl.c. 11. latina editionis . Concil . Trident .. part. s. (d)S Aug. baref. ss. (e) Epiph. (f) Lib. s. Conft. Apoft. c. 19. a, recog .

16.

. CLEMENT in his Apostolical Canons witnesseth. I that he who did not kept Lent-fasting, and who did not fast wensday and fryday, should be deposed fro his office, vnles bodily ficknes excused him: (4) Si quis Episcopus, aut Prefbyter, aut Diaconus, aut Hypodiaconus, aut Lellor, aut Cantor (anctam Quadragesimam non ieiunat, aut quartam feriam, aut fextam, deponatur, nifi imbecillitas corporis obstet fin verolacius sit, excommunicatur. And agayne, he theweth, That Christmas-day was kept in this Age, lykewife Vp-holy day, and the fasting in lent : (b) Dies festos agitate fratres, as primum quidem diem Natalis, qui vigesimo quinto die mensis nons celebretur : post hunc dies Epiphania in maximo bonore fit, in quo Dominus Diginitatem (uam nobupatefecit, is vero dies sit sexto mensis decimi; post quos dies seruandum vobis est ieiunium Quadragefima, quod visa Christi & legis Grac, c.13 lata recordationem continet. Yea. Chemnitius a famous Pro-(c) Exam. testant confesseth playnly that the holy Fathers S. Ambrofius, Maximus, (c) Theophilus, Hieronymus, and others do affirme, the fast of Lent to be an Apostolicall tradition. And other Protestants do acknowledge, how that in the primitive Church Aerius a famous Heretike (for denying the Dininity of Christ) was specially condemned for beref. 75. denying of Lent-fasting, and of other fasting-dayes; for the which Herely and others, likewife (4) S. Augustine and (e) S. Epiphanius condemne Aerius as an Heretike. Moreover as touching the fashion and maner of fasting . the same S. Clement witnesseth the custome to have bene (2) Bufeb . in his tyme: (1) To absterne from flesh on fasting dayes; affirming 1. 2. biff, e. further, the example of S. Peter in that forme of fasting . (8) Eufebius a famous and encient history-wryter, witnesseth the Camp And Roman Religion. Cent. I. 107

ame fashion to have bene kept amongst the Christians from the beginning. Wherby our Protestants are convicted

of nouelty in ving fleth vpon falting dayes.

S. Augultine affirmeth, that in his tyme, he who (h) EpiR did fast vpon the Sonday offended God, fasting against the 85 . ad Cacustome of the holy Church: (h) Quis non Deum offendet, fi velis fulanum. cum scandalo totius , qua vbig dilatata est , Ecclesia , die Dominico (1) Tertul. ieiunare? Tertullian: (1) To fast on Sonday we esteeme a finne. And militie . playnly the Councel of Carthage holden in S. Augustines c. 1. tyme, auoweth those not to be Catholiks, who do fast vi (k) Concil. pon Sonday, and confequently condemneth all the Puri- 4. Corth. tans as Heretiks for fasting on the Sonday : (k) Qui dominico Can. 64. die Studio [e ieiunat , non credatur Catholicus. . And (1) S. Epi- (1) Epiph . phanius auoweth, that the Aerians were condemned as Heretikes for fasting on the Sonday, and banketting on the adPhilipp. fryday & faturday, which was also the custome of the Ma- prope fine. nichees, as witnesseth S. Augustine in the foresaid place. (n) Bedel Do not the Protestants the same now adayes?

3. S. Ignatius : (Defdayne not the faft of Lent , for it glic. c.s. contagneth the imitation of our Saniour lesus Christ. Quadragesima (0) ne (pernatis, imitationem enim cont inet conuer fationio Domini . And agayne : Ne negligatis iciunare quarta feria & fexta, ciborum reliquias pau peribuselargientes. The which holy custome of fasting on fryday was exactly kept in Scotland from our (p) Alledfirst conversion, that is, to the yeare of Christ 1560. Which ged ibide. custome also S. Aidanus a holy Bishop of Scotland, and (9) In his Apolle of Northumberland brought first into England, as Ecclifiast . witneffeth (a) Beda. The fasting or abstinence from fleth on Wednesday is yet kept exactly by innumerable Ca-

tholiks enery where.

The same holy Father in the foresaid epiftle con- term. s. de demneth of finne those, who do fast on the Sonday: the ieium. Penwhich to be S. Ignatiustrue and fincere Epille fundry fa- tec. & fera mous Protestants do witnes, as (0) Whigift, (P) Carturight, and M. (9) Hooker. As for other tafting dayes called quatuer menfis. tempera, or Ember dayes & vigils, fimdry (1) holy Fathers Theophil. make mention of them, as being in vie in the primitive in Epist. 3. Church: It being the custome of the same holy Church to Paschal.

(m) Epift. 3. bil. Am.

UV bitgift in bis defence p.

polic . l . s. fect. 72.

(r) Leo Magnus

absteyne

(1) Aug. de Bapcif. cotraDon.

absteyne from flesh on these fasting dayes . The which doctrine I conclude with that famous faying of S. Augultine, speaking of vn written traditions, and in particular of not rebaptizing Heretiks: (1) The Apostles writings commanded nothing hereof, but that custome which was opposed herein a-1.5 c. 23. @ gayuft Cyprian, is to be believed to proceed from their tradition, many things be, which the whole Church holdeth, & are therfore wel ed lanuar. believed to be commanded of the Apostles, although they be not write. Could S. Augustine speake more playnly in defence of Apostolical traditions, wherof this of fasting is one? yearhe chief poynts of the Ministers owne religion is nothing els but manifest traditions, or rather new inventions of the Ministers, without any warrant of the expresse word of God:as, that fasting should be kept on suday. 2. knceling at the communion - 3. the felticall day of Christmasse and others which they now keep.4. That there is only two Sacraments . 5. That the Scots Bible is the word of God.6.

> That the Ministers have corrupted the Bible in fundry places which auow Apostolicall Traditions, wherof Fasting is one.

> Man is only iustified by faith. 7: Ministers may excommunicate. 8. Ministers should have wyues, and such. Wherof

there is no mentio in the expresse word of the Bible.

The second Section:

Hoven the fasting of Lent be not in expresse words I in the Bible, as the denyall therof alfo is not in expresse words: yet it is easie to deduce the same out of the Bible, as before is mentioned: for the which cause it hath bene ever accompted as one of the holy, ancient, and Apostolicall traditions, which are very odious to the Ministers who will no wayes recease vn written traditions; though their religion be no other thing, but a raplodie of Ministeriall traditions.

Remarke Catholike reader, that Tradition is no other thing, but a doctrine taught verbally, or by word, and communicated from one to another: for the which

And Roman Religion. Cent: 1. 109 cause the Scripture in severall places commandeth vs to follow the holy and Apostolicall traditions of our forfathers. Now the word Tradition in the new Testamet is take two fenerall wayes: first in a bad fense and meaning. 2: in agood fenfeand meaning, as when we are commanded to follow traditions. When the word Tradition is taken in an euill fenfe, then the Ministers translate alwayes Tradition, to make all Traditions indifferently odious to the ignorant (a) Matth people: as, (2) Why do yes also transfresse the commandement of 15. b. a. Godby your tradition? And agayne: (b) Thus baue yet made the (b) Matthe commandement of God of no authority by your traditio. Where our 15. D. 6. Saujour condéneth traditios which are against the expresse word of God. Here then the Ministers do translate Tradition But powon the other fide whe we are comaded to follow & belieue vn written traditios, the they turne not the word tradition, but rather ordinances, preachings, instructions, iusti- (c)e. Theff. tutions, to the end the ignorant people should not find the word tradition taken in a good fense in the Bible . As, (c) REMTHE Therfore brethren frand fast and keep the traditions which ye have ras muga-Soon share bene taught ; ey ber by word or by our epistle. And agayne : (d) is fait b Be-We command you brethren, in the name of our Lord lefus Chryft 74 on this that ye withdraw your felfe from enery brother that walketh inordiplace, keep natly, and not after the Tradition which he receased of vs . And adiligently s gayne : (c) Now brethren I command you , that you remember all as it is in the Syriak my things, and keep the traditions as I delyuered them to you . Heer Vechamthen the Ministers do never translate the word tradition, but craftily and deceitfully the word ordinances, and instructions, (d)2. Thef. ensi. or any word els rather then tradition, to the end they may fal. 3. V.o. make the reader to belowe that we thould not follow tra- (e) z. Cor. ditions. Who would thinke the malice and partiality of m. D.a. the Ministry against traditions, against the word of God, * against the against the Bible to be so great, as to conceale impiously cidena ras the word tradition, when it is taken in a good sense, and to translate it in other places when it is taken in an enill fenfe, the Greeke word being one in all those places? Can there be a more impious forme of proceeding? They brag. boaft, & preach to the ignorant people and Nobility , that they wil follow nothing but the greeke text, that they

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will translate faithfully the Greeke and Hebrew text : yet in effect they abandon both the one and the other when it pleaseth them. Besides this impious forme of proocesding in not translating faithfully the Greeke text; in other places, they have craftely put in their Bibles the word tredicion when it is not in the Greeke or Syriake, yea in no copy at all of the Greeke and originall text, as: (f) Why, as though yee lined in the world, (*) are ye burtbened with traditions? Where they have put in theword burthened & theword traditions, which are no wayes in the Greeke nor in the Latin, where it is, decernitis. Tell vs playnly: Yee protest to have skill in the Greeke toung and to translate according to the Greeke text, tell vs then whether this Greeke word, downe do fignify tradition, and Joyuari Loday to be burthened with traditions? Name vs any holy Father, ancient wryter, kingdome or nation who euer before the coming of Caluin fo impioufly did corrupt the Bible, and translate that place as you do? Justify your translation if you can, eyther out of Fathers or Lexicons, and be ashamed of your ignorance and malice . Because ye put the word tradition where it is not in the Greeke, and would not put it in those places before cited where ye know that it is most euidently in the Greeke. Know ye not that the instructions of Plato, or Aristotle cannot be called Traditions, because Traditions do fignify and contayne fome antiquity and succession of tyme, some vnwritten doctrine proceeding from one to another ? Likewyse are ye not ashamed to translate in S. in The ma. Peters Epiftle, thus : (8) Knowing that yee were not redeemed rains vier with corruptible things, as filuer and gold, from your viene connerdrargeonis fation, receased by the traditions of the Fathers? Yee know that rargera it is not fo in the Greeke, but rather thus : From your vayne connersation delynered by the Fathers. Neuer a word of tradition. Can there be any faluation for you, or for those that do (b) Renel follow you, who fo impiously do corrupt the Bible ? feare yee not that horrible fentence pronounced against you, and against those who allowe, reade, and accompt of (k) Deut . your corrupted Bible ? (h) If any man shall adde vnto thefe things, God shall adde onto him the plagues that are written in this booke.

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And Roman Religion. (Cent. 1. 11)

boke. And againe, (*) Put nothing to his words, least be reproue thee, and thou be found a lyar, And againe: (k) Thou shall put nothing thereto, nor take ought therefrom. In other places translating the same Greeke word, yee make no mention of Traditions, as in S. Luke 1. Chap. Vers. 2. and els

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If any Minister reply, that our vulgar Latin tranflation hath here the word Tradition, what is that to the purpole for you professe and protest to translate faithfully the Greeke, and not our vulgar Latin Edition, fo great is your partiality and inconstancy to follow the old Latin translation though it differ from the Greeke; and an other tyme you will not follow it though it be all one with the Greeke, as in fundry places before alledged. But all this yee do without shame or conscience, only to frame your translations to your Errours and Herefies, deceauing therby those who are ignorant of the Greeke and Hebrew languages, casting them, in following your translations, into the pit of eternall damnation. Yee protest to them to follow the Greeke and Hebrew; is it the Greeke text that induceth you to translate blasphemously ordinances for traditions, traditions for decrees, Ordinances for Instifications, Elder for Preift, Grane for Hell, Image for Idol? which abhominable forme of proceeding, proueth you to be manifest heretiks, and sworne enemyes to the true word of God and Scripture.

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The 19.20. & 21. Article.

That the custome of the Catholike Church in this first age was that Church-men and Religigious men should not be marryed.

2. But rather lead a single and chast life.

And that the vowing of chastity, powerty, and obedience was lawfull, and in vie.

Fren the treatife of Lent-falling follo-

weth accordingly to speake a little of fingle life and vowing of chaltiry, fpea cially by Church men, which the Protestants do abhorre greately, inuiting the politike Magistrare (2) To roote out al doctrines of Dinels, vowes of fingle life &c. of Eayeb of Which abhominable doctrine they learned of caluin then the Prote- prime Minister, and of Luther, who as a filthy Epicurean fayth: (b) As it is not in my power that I be not a man, fo it is not in my power to be without a woman. Vt non est in meis viribus fitum, vt vir non fim, tam non eft etiam mei iuris, vt abiq; muliere fim. And agayne : Verbum enim boc quod deus ait, crefcite & multiplicamini , non eft praceptum, fed plus quam praceptum; (b) Lutb . Diainum puto opus, tam necessarium, quam vt masculus sim, magisa, neceffarium quam edere, bibere, purgare, mucum emungere, somno & excubijs intentum effe. Could Epicurus himselte, or any Turke speake more protanely then this Apostle of the Protestats, whose common prouerbe was, (c) If the wife will nor, let the maide come, finon vult vxor, veniar ancilla. The fame fayth Caluin in fundry places of his Institutions, contradicting himselfe in his booke of Harmony, where he sayth directly the contrary : (d) Praclarum donum est virginitas , fateor . And agayne:

Confession Stants of Scotland fet out

with the P faime-Book.

Serm, de Matrim, som. 5. 0perum Luther.

(c) Lutb. loco citato. (d) Calu.z. Cor. c.7.

And Roman Religion. (Cent. 1. 113

againe: (*) Summa tottus disputationis bue redit, meliorem esse calibatum coniugio, quia in illo maior sit libertas, vi expeditius sermant bomines Deo. Where he sayth also that ancient holy Fathers made great accompt of single life. But let vs leave these Epicureans, and come to the point of the matter.

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The Catholike Church teacheth that neyther in the old or new Law, any man was, or is bound to vow eyther chaftity, pouerty, or fuch: but that it is, and euer wasa Counsell & not a Commandement : yet a thing of great denotion and perfection in the old & new Law, intrinfecally belonging & furthering to the true worthip of God; which I proue. In a vow there be two things to be colidered: the one is, the good which is vowed, called the materiall part, for example, fasting, praying; the other, the promile it selfe made to God, which is the formall part: the material parts do belog vnto their scuerall vertues, but the promise and sulfilling of the vow is a substantiall part of the worthip of God: the reason is, because by promising and vowing any good thing to God, we acknowledge and professe therby that God is the soueraigne goodnes it felfe, supreme verity and worthy of al fort of holy service: in performing also that which we have vowed, we testify that God is full of Maiesty, Reuerend, and Dreadfulland consequently, that all promises and vowes made to God righteously are to be accomplished diligently, & without delay, because by those vowes we honour and worthip him . By the contrary, they much dishonour God, who breake with him and keep not their vowes . If then all other vertuous service done to the glory of God be parts of his trueworthip, much more vowes are to be thought parts of the true worthip of God: wherof it followes necessarily that at all tymes vowes were, and may be vied; and that they were in practife before the Law of Moyles, it is euident by that yow which Iacob made of fetting vp a ftone, and of paying the tenthes of all his goods : (1) Then Iacob powed a vow, fering, if God will be with me and will keep me in this (f) Genof. sourney which I go dec. Which vow of Iacob was well taken 28. 7. 20. by God, was of an indifferent matter, and done freely by

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And Roman Religion. Cent. 1. which by vayne herenks is affirmed. In the meane tyme let vs follow and preferre the confequences, & faith of the holy, learned, and ancient Fathers of this age.

The Testimonyes of the boly Fathers of this first Age , concerning Chaftity, and fingle life of Religious Men, and Priests.

wind and the marketty Vivine as an hereiter

The first Section.

C. DENIS Areopagita in his Ecclesiasticall Hierarchy, (a) prayfeth greatly Religious and folitary life, wherin (a) Cap. 6. the vowes of Chastity, Pouerty, & Obedience, are contey-per torum. ned:he teacheth likewise that the custome of his tyme was, that any man being defirous to leave the world & become Religious, he was receased folemnely by fome Pastours of the Church, his habit was changed, and he was confecrated by certayne prayers & ceremonyes before the whole affembly, which cultome is kept to this day.

S. Ignatius : (b) Vxores maritis fubdit a estote in timore (b) Epiff. Dei , Virgines Chrifto in puritate ; non abhominantes nuprias, fed id ad Philagnod prastantius est amplettentes; non in calumniam matrimoni, fed delphoufes.

meditade legis gratia. And a little after, he reckoneth out fundry of the old and new Law, who kept perpetual! Virginity, as Melchisedec, losue, Elias, Elisaus, Ieremias, John the Baptift, John the Euagelift, Timothy, Titus, Fuodius, Clemens, with fundry others, as S. Paul, & Christ his disciples (except S. Peter) which is the reason wherfore Caluin himselfe auoweth, that even from the Apostles the custome was amongst Religious men and Priests to make vowes of Chaffity: (c) Hoc, inquit, ab vltima memoria (c) In H. A. fuit conseruatum, vt se alligarent continentia voto, qui totos se Domino dicare vellent . Aird Peter Martyr : (d) Statim ab Apostolo- (d) De Co-

rum temporibu nimiam tribui captum eft calibatui &c. libatu co The same holy Father Ignatius witnesseth that many Votis D. monasteries & colleges of virgins were erected in histyme: 477. (*) Salute Collegium Verginum, & catumviduarum. And agayne (*) Ep. ad

he auoweth that Virgins, Widowes, and Presits, who had Philip. in confecrated themselves by vowing chastity, should be ho fine,

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The Ground of the Catholike,

nored : (1) Ess, qua in Virginitate vitam agunt , honorate , veluti (h Epift.ad Christi Sacerdotes: Viduas, que in sanctimonia, velut altare Dei. Tarjenfe. Wherwith agreeth that lamous testimony of S. Augustine, prope fine. who wryting against Manicheus, (who as an heretike, condemned vowes with our Protestants, and taught that there were two Gods, one good and another bad affirmes that S. Paul did moue a Virgin, fit for mariage, to confecrat her felfe to God in keping her Virginity : (8) ipfi iam timeo A. (g) Contra postolo ne damoniorum doctrinam intulife tune Iconio videatur, cum Pauflum puellam oppignoratam iam thalamo, in amorem, fermone fuo, perpe-Manich. 1 tua virginitatis incendit. Do not our Countrey-Ministers, 10. C. 4. with those impious Manichees, call fingle lyfe, the doctrine of deuslis?

4. Finally S. Martiall witneffeth, (b) that he himfelfe did perswade the holy Virgin Valeria to consecrate by (h) Ep. ad Tholof.c.8 a vow, her virginity to God . And (i) S. Matthew the A-(i) Baron. postle induced S. Iphigenia to do the same . And (1) S. in Mar-Paul induced S. Tecla a Gentlewoman well borne . And syrol.zz. S. Clementa Roma Lady called Flauia Domitilla: (1) Que Septemb. (fayth Beda) à S. Clemente ob integritatis persenerantiam fuit (k) Ambr. consecrata. In lyke manner the holy virgin S. Pudentiana l. e. de Virginib. daughter to S. Pudensa Roman Senatour, and Claudiaa (1) Beda in Scotish Lady (of both whom S. (m) Paul makes mention) Martyrol . vowed their Virginity vnto God . And (1) S. Mansuetus 7. Maij. Bishop of Toul in Lorrayne disciple to S. Peter, a Scot-(m) 2. tithman borne, perswaded likewise a Gentlewoman of Tim. 4 V. 21. Vide B4. good birth, to vow her Virginity to God. ron. ad 19.

Maij. (n) In eius Vita in Bressiario Tullenfi.

That the Ministers have corrupted the Bible in sundry places which proue the authority of Priestood, and of Preists, who alwayes led a single a life.

The fecond Section.

To the end that the Gentle Reader may better vnderfland the policy and double dealing of the Ministers against the name of Priests (who alwayes led a fingle life as I shew before) it is to be remarked, that the word Priest,

And Roman Religion . (Cent. 1. in Greeke mersbireger, in latin Prefbyter, or Sacerdes, fignifeth a Church-man who hath receased the holy Sacramet of Orders, and consequently power by the imposition of (a) s. Time hands, as witneffeth S. Paul faying : (a) Difpyfe not the grace 4. 7. 14. that is in thee, which was given thee by Prophecy, with the laying on of the hands of the company of the Preists . Where the Ministers blafphemoufly haue translated against all antiquity Eldership. Do the Elders of Edenburgh lay on their hands ve pon the Ministers when they are chosen? If not, why then do they translate fo ignorantly this place? Why have the Pergre-Ministers taken out the word (*) Grace, translating gift, but siam. to fignify that fanctifiing Grace is not given by the impoficion of hands? Shall the Elders make Ministers and Bithops by the imposition of their hands? for certaynly Tie mothy was a Bithop. Is it not euidet that the most famous (b) #p. al and ancient Ecclesiastical wryters who alwayes have byn, Trallian. do take the word Priesthood, for the company of Church- ridi see men, and not of Laity? So holy Ignatius disciple to the A- Tesosuripoltles: what is (fayth he) Priestood, but the holy affembly of Bi- 200, and shops, Confessors &c. And againe, he calleth it, (c) The holy is even priesthood, because Priests are dedicated, by reason of their office, to the Bunos not administration of the boly Sacraments, and to the preaching of the prodetyboly word of God. The same witnesseth S. (d) Cyprian . S. 72, 721-Hierome calleth the Priests, the Senate of the holy Church: #1006#8; (e) Ecclesia habet Senatum, cœtum Presbyterorum. Yea that Pu-(c) Ep. ad ritan Wryter and Apostata Henricus Stephanus is forced Antioeb. to anow the same, saying: (f) Que nomine (to wit of Priest- (d)Cypr. l. hood) existimatur Apostolu significasse cœtum omnium illorum, qui (e) Ep. ad in verbo laborabunt; remarking lykewise, that when the Rusticum. word Priesthood is found alone, it fignifieth the society of Vide Am Priests, or the power given to them. guft. de ci-Now the Ministers to take away the holy Sacrifi- wit. Dei la ce of the Masse which is alwayes offered by Priests, to take 20.6. 10. away Altars wheron the holy Masse is said (for those three faure linthings, Priest, Sacrifice and Altar, are alwayes conioyned gua Graone with another) they have taken out of the Bible in fun- co. dry places the word Preift and Prieftbood, & specially where were souls the word Priest is taken in a good sense. As for example, ever, when

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(2) Acts. 15. V. s. * TESTAV. Tieus. (h) Acts. 24.7. 11. TTHE TELF Burigus.

when there fell out a question in Religion concerning Circumcifion, Paul & Barnabas were fent to the Apostles and Priests for the resolution therof: (5) They ordayned that Paul and Barnabas, and certayne other of them should go vp to Ieru-(alem, vnto the Apostles, and (*) Priefts about this question . Where the Ministers impiously have taken away the word Priests, and translated Alders. And againe, the very power given to Priefts, is fignified by the holy Sacrament of Order: (h) And when they had ordayned them (*) Priefts in every Church, and prayed and fasted, they commended them vnto our Lord, in whom they believed. Where the Ministers have committed two evident Blafphemyes . T. They have joyned to the text, By election, which is not in the Greeke nor Syriake, to fignify that the Prielts and Ministers should be chosen by the Laity. 2. They have put Elders, for Priefts, to keep the people from all holy and reverend cogitations of Priests: yet the Ministers shall neuer be able to name me any holy wryter or nation who turned the word Elder, for Priest, before Caluin their Prime Sicophant, who was the first Author of this blasphemous translation . Besides these places, the Ministers have corrupted fundry other parts where the word (1) I. Tim. Priest, is taken in a good sense, as: (1) The Priests that rule well are worthy of double honour, specially they that labour in the word and doctrine. Which faying can no wayes be applyed to the ignorant Elders of Scotland and England who are not ac-(k)r. Tim. customed to preach. And againe: (k) Against a Priest recease no accusation, but under two or three witnesses. And againe: (1) Is any fick among ft you? let him call for the Priests of the Church, & let them pray aboue (* him, and annoynt him with oyle in the name of our Lord, and the prayer of faith shall faue the ficke, and our Lord shall ray fe him vp: and if he have committed fune, it shalbe forgiuen bim . Out of which place (m) S. Chrysoftome proueth the high dignity of Priests in forgiuing sinnes. Do the Elders of Scotland annoynt the fick? do they give remission

> of finnes to the fick ? do they pray about them ? Since the Elders do not these offices, why do they heere yse the word Elders? Since the Ministers do not practise this poynt of the Apostles Religion, nor yet believe the same, how

5. V. 19. (1) lames s. D. 14. (m) Lib.3. de Sacerd wiei lico-P0146.

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And Roman Religion. [Cent.L. 119 can they with reason say that their Religion is the Religio of the Apoltles ?

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Now when the word, Priest, is taken in a bad fense or meaning, the Ministers translate playnly the word (n) All. Prieft, to make it odious to the people, as (") And as they fpake 4. ". anto thepeople, the Priests, and the captayne of the temple, & the Sad- di isens. duces came vpou them, and in fundry other places which I do omit, to be thort. As for the dignity of Priefts and the fashio kept in orderning Priefts, let the Councell of Carthage (where S. Augustine was present the yeare of God 426.) speake: (9) A priest when he taketh his Orders, the Bishop blefing bim and belding bis band vpon bis bead, let the Priests also that are (0) Concil. present bold their hands by the Bishops hand, & vpon bis bead. Which Carthag. impolition of hands & confequently perperual succession of our Bithops and Priests to these our dayes, amongst vs Catholiks, is an euident token that our Catholike Church : is the only true Church, according to that worthy faying of S. Augustine : (P) Tenet me in Ecclesia ab ipsa sede Petri A- (p) Lib. postoli, cui pascendas oues suas Dominus commendanit, vig, ad prasen- cont. Ep. fund c. 4.

tem Episcopum , successio sacerdotum &c.

Besides these corruptions the Ministers have vsed the like in the word Kircke, or Church: for the which they have placed the word Cogregatio, in the Bibles printed in the yeare 1562 . the reason wherof was this. When first that abhominable herefy of Caluin entred in Scotland openly, which was the yeare of Christ 1559. the first day of May, fome of the Nobility of Scotland (being peruerted in England) ioyned themselves together, and made open rebellion against the Queene, and resolved to cast down the Churches, ouerthrow the Abbyes, yea & change the Politicall state of the kingdome, vinder pretext of Religion, induced to the same by King Henry the eight, and the English nation. And to the end that the people might take better their doings, they called themselves, The Lords of the Congregation, who were the Lord of Glencarne, the Lord Ruthen, Lindesay, Boyde, and some others, whose posterity for the greatest part is already sufficiently punithed by God; as for the rest, respice finem. Now to the end that :

The Ground of the Catholicke,

that the simple people might thinke that the Lords of the Congregation were sent from God, to bring in a new Religion, and change the old of their For-fathers, they made a new Bible to be printed at London (the years 1562.) wherin you thould never have found, yea not once, the word Church, but insteed therof the word Congregation, & consequently that of S. Matthew they turned thus: (9) And

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(q) Mate. confectivity that or S. Matthew they turned thus. (4) And 20. v.'18. vpon this rock will I build my Congregation. And againe: (1) If he (1) Match. refuse to heare the Congregation also, let him be vnto thee as a heathen 18. v. 17. man and a publican. And agayne: (1) The congregation of the (1) 1. Tim. living God is the pillar and ground of truth. Which impious dea-

Cost. Ep.

ling they yfed, to the end that the people might thinke that the Lords of the Congregation were fent from God, fince they found the fo often named in the Bible. But after they had gotten the vpperhand in Scotland and changed all, then they commanded another Bible to be printed, which euer had the word Church, and not the word Congregation. By reason of this impious forme of proceeding, are nor the posterity of those Lords veterly wracked? Is not the hand of God vpon them ? are they not removed from the ancicient lands & possessions of their For-fathers, because they were the first Authors and inbringers of this new deformed Cospell? Letany man consider wysely and he shall easely remarke most ancient and famous houses of noble Lords, Barons, & fundry others in the Prouinces of Fife, Augus, Louthia, Mernes, Sterling, & enery wherealmost, wholly changed, ouerthrowen, and no mention therof, and that by a just judgement of God, who hath promised to punish the finnes of the Pathers, who do bring in a new Religion, -to the third and fourth generation . The third and fourth generation . hacalf flax of she kingdome, voder pretext of Religion,

of Ties nation and to the except the eight, and the best the nation and to the except action of the people might take best their chains, they called themselves, The Lords of the Congregation, who were the Lord of Glencarne, the Lord Ruthens I indefens Boyde and some others, whose posterity for the greatest out afready infficiently punified by God as a forthered, to get finem. Now to the condition of the conditions of the c

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That S. Peter his Primacy in the Catholike Church was acknowledged in this first Age univer-

CHAP XI.

C VNDRY Wryters affigne three fe-Wealth or Kingdome; wherin if the meaner fort beare fway and command, it is called Democracy: if few of the No-bility command, Aristocracy: if one, Monarchy. The first fort of gouerne-

ment is subject to fundry broyles, by reason of the inconflant multitude: The second is commonly diuyded with dyners factions of the ambitions Nobility: The third as it is leffe subject to division, so is it most convenient and fie to guide and keep the subiects in peace and vnity. This is the most divine and noble forme of governement, when one man hath the supreme power in administration. which is easy to be remarked in supernaturall and naturall things: as in the Miftery of the Bleffed Trinity, there is the Father, from whome the Sonne, and the holy Choft proceed, being enery way equall, in proprietyes diftinat, in persons three, yet oueruling as one God. In the heavens there is one, by the which the inferiours are moued, called primum mabile. One Sune fro whom the light of the Moone and Planets is borrowed . Likewyfe in man, the little world, there is one heart, from which the vitall fpirits; one braine, from which the finewes; one liner, from which the veynes have their head and origine. In every element ther is one predominant quality. Amongst birds the Eagle, (a)Cypr. amongst beasts the Lyon, amongst the fishes the Whale do Idolorum dominier and command. Yea(s) The very Bees bane their guide

and captaine whom they follow.

Shall not then the Church of Christ militant vpon earth, the holy Citty, kingdome, theepfold, and the house of God haue one visible pastour, one maister and Superiour ? whom the Scripture auoweth playnly to be S. Peter and his successours, as our Saujour witnesseth spea-(b) Matth. king to S. Peter: (b) And I fay vnto thee, that thou are Peter, and won this rocke will I build my Church, and the gates of hell shall not ouercome it: and I willgine vnto thee, the keyes of the kingdome of beauen, and what foeuer thou shall bind vpon earth, shall be bound in brauen : and what foener thou shalt loofe on earth , shalbe loofed in beauen. By the which words our Saujour promiferh to give vnto S. Peter supremacy or supereminent dignity about (c) Amb. the rest of the Apostles, in calling him a Rock (c) S. Peter i called a rock (fayth S. Ambrole) because he, as a rock, or animmoueable stone vpholdeth the full weight and fabrike of the Christian (d) Orig. Hom. s. in worke Becaule S. Peter is (d) the great foundation, or most folide stone vpon which Christ builded his Church. Which primacy of S. Peter S. Augustine deduceth out of the fore-(e) Con. 2. faid words, faying : (e) Only Peter among st the Apostles deserved in Pfal. 10. to hear, Thou art Peter, and voon the rock will I build my Church; & in Pfal. worthy truely to be a stone for the foundation of the people, which were to be builded in the house of God, to be a pillar for their stay, a

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86. D. 18.

Jerm. 7.

Exod.

(f) In Con cion, de Panitent.

ker to open to them the gates of the kingdome of heaven. Not that S. Augustine thinketh Peter to be the chief and principall fondatio who is Christ: but rather an inferiour, secodary, or subordinat foudation : as wysely fayth S. Bafill: (1) God imparteth his dignities, not depryuing himselfe of them, but intoying he bestowerb them. He is the light, and yet he fayth, you are the light of the world. He is a priest, and he anoynte: b priests: He is the lambe, and be fayth, behold I fend youlyke lambes amog the midft of wolfes: He is a rock, and he maketh a rock; yeathough Peter be a rock, yet be is not a rock as Christis, for Christ is the true rock imoueable of him-(elfe, Peter imoueable by Christ the rock. Which is conforme to that which the Catholiks daily do affirme, faying: That S. Peter is the head of the Church, but subordinate to Christ Iesus, the chief and independant bead.

Secondly, our Saujour fayth vnto S. Peter: To thee

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will give the keyes of the kingdome of heaven : by which words he give th to Peter and his successours power to make Lawes, fummon, and confirme Councels, appoynt or difplace Offices, confecrate or degrade Bithops: in a word, all power & authority which is requifite for the good gonernement and instruction of the Church . Euen as when the keyes of a citty or town are giue to the King, the whole power & authority of that town is put in the kings hands; and wheras there be two forts of keyes in the Church of God, the key of knowledge, to teach and instruct, called, Claus Gientia, of which S. Luke (peaketh : (E) yee haue taken away (g) Lue, 11. the key of knowledge. And the key of authority and jurisdictio p. 12. togouerne and rule, wherof S. Iohn: (h) I bane the keyes of (h) Reuel. bell and of death . Againe : (i) And the key of the bouse of David . v.18. will I Ley vpon his shoulder : both those keyes were here given (i) Ifa. as. to Peter. By the one, he and his fuccessours obteyned in- " se. fallible affiftance and power of God to decyde maters of faith: by the other the scepter of Ecclesiastical gouernement in the mystical body of Christ.

4. Thirdly, our Sauiour fayth to Peter : what foeuer thou shalt bind upon earth &c. That is, what soener punishmet thou thall give, eyther of excommunication, suspension or fuch other spirituall censure (for Christ speaketh without teltriction) the same thalbe ratified by God himselfe : and whatfoeuer of those thou thall loose, the same thalbe loofed in heaven aboue; wherby power is given to S. Peter to loofe and bind, to be the foundation of the Church of God, and that by expresse words of the Bible. Let the Minilters if they can give as playne words against S. Peters

supremacy, which they shall neuer be able to do. 5. The Ministers will say, that all the Apostles are

called Rockes, & foundario of the Church: I answer, they were so in effect, to the end they should plant the faith in every part of the world: they had all most ample and vniverfall jurisdiction and power over others. But S. Peter had over them also: they had all the keyes, but with dependance of S. Peter: they were all foundations, but Peter the first after Christ, wherby Peter excelled the rest of

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The Ground of the Catholike. 124 the Apostles in preheminency of power, in preheminency of faith, and of dignity. For the which cause whatfoeuer priviledge is attributed by the holy Scripture to all the A. postles rogeather, the same is imparted agayne to S. Peter (k) loa so, alone, in a more peculiar and speciall maner . For as to the Apostles al power was granted to forgine sinnes: (k) Whose D. 23. sinnes yee forgine, they are forginen them; and whose yee retayne, (1) Matth. they are recayned; the same power is given to Peter alone, in a more ample forme : (1) What foener thou shalt bind voon earth, 16. V. 19. shalbe bound in the Heanens, &c. For all the Apostles Christ prayed, that they might be constant in faith: (m) Not for the (m) loan. world do I pray, but for them whom thou haft given me . And the 17. V. 9. fame for Peter alone: (a) I have prayed for thee, that thy faith (n) Luc. 21. P. 12. fayle not. To all the Apostles our Saujour said: (0) When the (o) loan, Spirit of truth cometh, he shall teach you all truth. To Peter alone: (P) Confirme and Strengthen thy brethren . To all the Apostles: (P) Luc. 12 (9) Tee are built roon the foundation of the Apostles and Prophets. P. 31. To Peter alone : (2) Thou art Peter, & vpon this rock will I build (q) Ephel. my Church . To all the Apostles Christ faid : (1) Go yee into all 2. V. 10. the world and preach the Ghospell to every creature. To Peter a-(r) Matt. 26. P.19. Ione: (1) feed my sheep. But what theep (fayth (4) S. Bernard) (I) Marc. The people of this or that City? Of this or that kingdome? My sheep; 16 V. 15. (fayth he to whome is it not manifest be designed not some, but as-(t) loa. 21. figned all: nothing is excepted, where nothing is distinguished. D. 15. The other Argument and Testimony wherby (u) Lib. 1. the Bible proueth Peters Supremacy aboue the rest of the de confid. Apostles is: (x) lesus said to Simon Peter: Simon the sonne of Iona, (x) loa.21. D.15. lonest thou me more then chese? He said vnto him . Tea Lord, thon knowest that I line thee: be faid vnto bim: Feed my lambes. And againe, feed my sheep, & the third tyme, feed my sheep. Where our Sauiour vsed the word feed three seueral tymes, to confirme more playnly the power which he gaue to Peter aboue the rest, and to put the matter out of doubt: vnderstanding by the word sheep, the Pastours and Rectours of the (a) Enfeb. Church, and by the word lambes, those of the meaner fort, Emillen. or the one and the other, as witnesseth Eusebeins: (4) He ferm. in committed, fayth he, to S. Peter bis lambes, and then his sheep, be-Natiu, S. Jos. Euag. caufe he made him not only a Paltour, but the Pastour of Pastors. Peter therfore

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therfore feedeth the lambes, and also the sheep. He feedeth children and their mothers, he ruleth the people & their Prelats : be is therfore the pastour of all , because besides lambes & sbeep, there is nothing in the Church . And what is , feed my sheep and lambes , but feed my Church? for all those that are in the Church of God are eyther lambes or theep. 2. Our Saniour promifed before to build his Church vpon S. Peter, and confequently to gine him power therin: when was, I pray you, this promife performed by Christ, if not in these words, feed my sheep? Wherofit followeth necessarly, that S. Peter in vertue of these words receased a particular power about the rest of the Apostles . 3. The Greeke words molphors the meisure, do put the matter out of doubt. For it is certayn that the word remainer, fignifieth to gouerne, to rule as a superiour; (b) And I will give you Pastours according to my hart, which shall (b) lerem. feed you with knowledge and understanding . Agayne : (6) The v.s. fayth the Lord God of I frael vito the Paftours that feed my people . (c) lerem . Agayne. (d) I will feed my sheep and bring them to their rest , fayth 33. D. 2. the Lord . Againe. (c) Out of thee shall come the Governour that (d) Exech. shall feed my people I fraell. Where alwayes the same Greeke 34. D.15. word is which is here, fignifiyng al wayes to gouerne, com- (e) Matth. mand, and rule. Out of which places, and fundry others I " " " do inferre, that it is all one to have faid, Peter feed my sheep, para ? my lambes, and to have faid, Peter gouerne, command, and adore tule all those that are in my Church, be they sheep or lambes, that is paftors or inferiors. Which meaning is playnly taught by the holy Fathers, who not only do acknowledge in Peter a primacy of grace or calling (as the Minifters, with their fophismes and distinctions, no wayes conteyned in the expresse word of God, which they sweare only to teach and believe, do dreame and forge) but also a particular primacy of power and authority about all others fayth S. Hierome. (1) Among the two statione was chofen, that (1) Lib. 2 a chiefe or head being appoynted, occasion of differion might be pres in louin. wented. So that Peters Billioprike which is the fea of Rome is preferred to any other whatformer; (s) Who knower not (8) Cypris-Peters principality of Apostleship to be preferred before enery bishos prike?but wishough the grace or preheminence of charresbe different :

yet

and principality of the feat of Rome, being acknowledge by vs Catholiks doth take away infinite number of herefies schismes and diversity of religions, which ever shall raigne and do raigne now amongst the Protestants, and Puritanes in England and Scotland, for not acknowledging a supremacy and visible head in matters of religion. (4) Neg, enim aliande hereses oborta sunt, aut nata sunt schismata, quam

inde, quod facerdoti Dei non obtemperetur, nec vnusin Ecclesia ad

tempus facerdos, & ad tempus ludex vice Chrifti cogitatur, fayth

the same holy Father and martyr. Wherof he gineth

this good reason: if God who is goodnes it selfe hath so

great care of little and small things , and that (i) one spar-

row shall not fall on the ground without him, and that all the baires of our head are numbred; much more doth it apperteyne

to the prouidence & goodnes of God, that in his Church,

which is the house of the living God, some visible head and superior be placed to judge in matters of religio, to the end

we be not like Children, (k) wanering and carred about with

enery wind of doctrine, by the deceit of men, and craftynes. Which

(h) Cypr. Ep 55.ad Cornel. Pap.

(i) Mattb.

(k) Epbef.

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drak (3 craftynes the Puritanes of Scotland have deceitfully yfed in promising to preach nothing but the expresse word of God. the scripture, the playne words of the Bible. Which promise they not being able to performe, no not in one debatable poynt of Religion, will have vs to take their rotten and Stinking consequences, fond diffinctions, and new inuented expositions, for the pure glittering gold of the word of God. Letnot vs Catholiks make accompt what M. Robert Bruce, M. Robert Rolloke, M. Caluin, and M. Ramfey do fay, but what the Bible fayth. (1) Non audiamus fayth (1) Aug.de vnis . Eccl. S. Augustine ber dico, bac dicis, fed audiamm hac dicit Dominus : who fayth in playne termes to S. Peter, feed my sheep, three severall tymes : Peter I will build my Church vpon thee . Peter I will gine thee, the keyes of the kingdome of beauen. Peter what foewer thou loofest in earth &c. The meaning of the which words shall neyther be taken of the Ministers nor of me, but let the holy Fathers of this first age be judges therof.

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The Ground of the Catholike, conscience and religion, we should be both constant and patient; constant in our Religion, temembring that Taying of Christ lefus : (4) He who ... yeth me before men, I shall (a) Matth. deny bim before my Father in heauen . Patient , confidering that (d) 1. Per. we(d) fuffer for well doing, and not as malefactors; affuring our selues, that (e) our tribulation which presently is but mometan (e) s. Cor. & light, will work in vs aboue measure eternall glory. Let not ther, fore my deer Countrey-men any grieuance imposed ypon our temporall estates make vs impatiens, discontented, or put vs in danger to loofe the true religion of our Forfathers, calling to mynd the infinite multitude of Noble men & women who not only have loft their goods and temporall estates for the Catholike religion, but likewyse have sealed the same with their blood, having won manfully, for transitory things eternall, an infinite riches in heaven; for a momentary calumny and shame of this world, a perpetuall and everlasting glory before the Angels in heaven; for worldly preferment and fleshly liberty, an eternall preferment and euerlasting liberty in heaven. Finally touching the reuerence & honour which our Catholike religion giueth to Kings and Princes in particular, I say with S. Bernard, the same which at severall tymes I sayd, being in Prison, before the Lords of the high Commission: (1) If all the world should conforre against me, to moone me for to attempt any thing against the Kings maiesty, yet would I feare God, as not daring to offend the king by him appointed: for I know it is written, that who refifteth she power, refisteth the ordinance of God, and purchaf-(g). Pet. a feth to himfelfe damnation. To conclude then, let vs be ener myndfull of those words of S. Peter, (8) feare God and bonour the King. And, (h) Togine to Cafar, that which is Cafars, and to God, that which is Gods . As concerning the reverence honour and obedience which the Puricans in Scotland, the Hugonots in France, the Lutherans in Germany, and the Anabaptists in Holland, do give to kings and superiours, conforme to the grounds of their religion; I will fet down their owne very words, that the good Reader may give greater credit to my

report. First of all M. John Caluin, the ground and first

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(f) Bernar. Ep. 121. 44 Ludouic. Regem.

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(g) Matt. 32. D. 21.

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Author of this reformed or rather deformed religion, speaking of the authority of kings, who are of a different religion from him , fayth thus: (1) Earthly Princes do bereaue them- (1) Calu, in felues of authority, when they erect themselnes against God, yea they Daniel. e. s are unworthy to be accompted in the number of men, and therfore D. 22. 625. we must rather spit voon their faces, then obey them . Which blasphemous doctrine D. Wilkes an English Protestants witnesseth to be Caluins, wryting thus to the seditions Puritanes, Caluins schollers: (k) They were your teachers (fayth he) (k) In his who accompt those Princes, who are not refined by your spirit, vnwor- Book calthy to be accompted amongst the number of men, and therfore rather led Odedito be spitted vpon, then obeyed; they were your teachers who defend ence or Ecrebellion against princes of a different religion: which abhomina- elesissicals ble doctrine of M. Iohn Caluin was put in practife in Ge- vnion pag. neua it selfe, for as much, (1) As they of Genena (as witnesseth 60. ante an English Protestant) did depose their Catholike liege Lord & medium. Prince the Duke of Sauoy, from his temporall right, albeit he was by cliffe in his right of succession the temporall Lord and owner of that Citty and answer to territory. Hence it was, that M. John Knox an Apostata a certaine fryar and the piller of the Scots Deformation, a man tray- Libell fupned vp at Geneua, and whom Caluin calleth, (m) An ex- plicatory cellent man, and his most reuerend brother, did learne of Caluin Pag. 194. that doctrine of Sedition, and brought it into Scotland, to (m) Caluin the playne ouerthrow of the authority of kings and of the in his Epi-Nobility, which gaue occasion to an (a) English Prote- Ale Bp. 305 stant to make a booke against the seditions doctrine of (n)M. Ba. Knox, thus intituled : Of the proceeding of the Scottish Mini- eroft. Rers, according to the Geneuian rules of Reformation.

doctrine of M. Iohn Knox, Buchanan, and others Scots and English Ministers instructed at Geneua, I wil set down the very words of M. Bancrost an English Protestant, who alledgeth the history of the Church of Scotland set out by M. Iohn Knox, and printed by Vautrouiller. First then he Book intifayth: (°) That after a certayne sermon of M. Iohn Knox made in S. suled Dan-Andrewes, the houses of the fryars and abbayes of that towne as after gerous poin Sriveling, Lithquo and Edenburgh, the Quene being sled thence for sitios. page feare were cast downe. 2. Knox & those of that diabolically reformed 12. 69.

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The Testimonies of the holy Fathers of this first Age, proving the primacy of S. Peter: And of bu successours in the Catholike Church .

The first Section.

C. DENYS S. Paul his disciple conferreth S. Peter with I the rest of the Apostles, and calleth him , the chief and head of the rest of the Apostles : (2) The Mogupaias way mesoso- (a) Pionys. Tarn Tar Drodoyar augorna, Supremum & antique famum Theo- de dining begrum fastigium. Which verity was fo conftantly beleued nominious by the holy Fathers of this age, that Origen himselfe doth cap. 3. witnes those of his tyme to have receaved the foresaid doctrine fro their Forfeathers, that is, from those of the first age, which is the cause wherfore he himselse calleth (p) House Peter (b) Apostolorum principem, the prince of the Apostles. 17.in Luc. And againe. (c) Petrus per promisionemmernit fieri Ecclesia fun-(c) InTradamentum. chat . in

S. Clemens S. Peters owne disciple and successor Mark. after Linus in the Apostolicall seat, affirmeth S. Peter to haue bene chosen by Christ as head and Father of the rest: (4) Simon Petrus, qui vera fidei merito, & integra pradicationis ob- (d) Clemia tenta, fundamentum effe Ecclefie de finitus eft : qua de caufa etiam Ep. s. Domini ore dinino cognominai west Petrus, qui fuit primitia electionis Domini, Apostolorum primus, cui & primo Deus Pater filium rewelauit, cui & Chriftiu competenter beatitudinem contulit, quid vocatus est & elettus, & conuina Domini & comes effectus, tanquam bonus & probatifimus descipulus, qui obscuriorem munde plagam Ocsidentis velut omnium potentior Villuminare praceptus est, quig, & integre potuit implere praceptum. And againe he witnetteth that there was not a like equality amongst the Apostles, (e) Ibidens but one was preferred before the rest. (e) Nec inter ipsos Apo-post media. stolos par institutios uir, sed vnus omnibus prasuit. And againe he (f) stolom calleth S Peter: (f) Beatum Apostolum, omnium Apostolorum pat- in hisio. rem, qui claues regni caleftis accepit.

S. Ignatius Martyr in an epiftle of his to the Romans, commendeth the Roman Church greatly aboue

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(g) Ep. ad the rest as most holy, most famous, and worthy to com-Rom. mand others . (8) Ignatius qui & Theophorus misericordiam confequata Ecclefia fanctificata & illuminata &c. qua prafidet in loco regionis Romanorum, Deo digna, decore digna, merito beatifima, digna laude ; digna qua quis potiatur caftisima & pracellenti dilectione (h) Opta-Christi, ac patris nomen ferens, spiritu plena &c. Which doarine tus apud was so constantly receased by the holy Fathers of the enfu-Fulk in bis ing ages that no wyse man may doubt therof. Of the which Retentine holy Fathers, some called Peter (h) Worthy to be preferred bepag. 148. (i) Cyril fore all the Apostles, worthy to be called the Prince of the Apostles: (i) Hiero[. - The head of the rest, (k) the pastor and head of the Church placed by Catech. 2. Christ ouer the whole earth : (1) The Maister of the whole world ; the (k) Cyril. rock & top of the Catholike Church. Which authority of Church I. 12. in to. gouernement affirmed by those & other holy Fathers could not be tyed to the person of S. Peter alone, as to die (1) Chrys.in With him, but was to survive and continue in his succeslow hom. fours to the worlds end, to procure therby vnity and obe-87. & ad dience, and to keep all the Pattours of the world in peace, Pop. bom. to conuince herelyes, to settle controuersies of Religion. So. ante Truly if God had not fer down some head ouer his church, medium. (m) M.Co. it (m) should be in a farre worfe cafe, then the meanest Common. mel a Pro- wealth, nay almost then a den of theenes, if the Church were left sestant in destitute of moanes, eyther to couince heresies, or to suppresse them. And bis exami- Melancthon another famous Protestant, acknowledged matio Ge. the Popes supremacy descending fro S. Peter to be wholly necessary in the Church of God . (n) For as certaque Bishops , paulo post fayth he, are president over many churches, so the Bishop of Rome is medium. (n) In his president over all Bishops and Canonicall policy, which no wyse man, Book inti- as I thinke, doth, or ought to difallow &c. for the Monarchy of the suled, Cen- Bishop of Rome is, in my opinion, profitable to this end, that confent suria Ep. of doctrine may be retayned : Wherfore an agreement may eafily be Theol. Ep. established in this article of the Popesprimacy, if other articles could be 74. (o) In bis agreed upon . To whome agreeth M. Iacob an English Proreason ta. testant, who sayth : (0) By acknowledging a Catholike visible ken out of Church, it followeth necessarily that there is, and ought to be on earth, an vniner sall gouernement Ecclesiasticall &c . for if there be property Gods word &c. one visible Church and governement Ecclesiasticall throughout the pog. 14. world, then this must be in some one place eminently for some whither

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And Roman Religion. [Cent. 1. 133]
we must go when Christ biddeth vs tell the Church: now there is no
place in all the world so tikely as Rome, to be the visible and spring
head of vniuersall gouernement of the Catholike Church,

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That the Ministers have corrupted the Bible in sundry places, which prove S. Peters Primacy, and others poynts of Catholike doctrine.

The second Section.

TT is about the expectation of any ma that feareth God. Lof whatfoeuer Religion he be, to fee how impiously the Ministers have corrupted the Bible to cofirme their heresies. errours and blasphemyes. And as cocerning this point of S. Peters primacy they have corrupted S. Marke thus: (4) And the first was Simon, and he named Simon Peter. Where they have put in the text these words, and the first was Simon, which are no 3. 1.16. wyfe in the (*) Greeke, nor els in the Syriake, where it is + isionly Veschami leschembbun schemakipho, & nominauit Schemeun 3 axi To nomine kipho. Can there be a greater abhomination or finne Einen before God then willingly & wittingly to put in the vul- " ... Ilgar text, which is not in the originall? Can the Ministers "?". beleue in God, who thus do corrupt the word of God? Is it not a finne against the holy Ghost, (b) which shall not be (b) Matt. forginen to men, to belye the holy Ghost and make him to 12. V.36. fay that, which he did neuer fay, and which is not in the original!? to corrupt, bely and speake against the holy Fathers (as the Ministers do) it is a great finne, (4) but who foeuer (c) Matth. shall speake against the holy Ghost (in corrupting the Originall 12. V. 32. text of the holy Ghost) it shall not be forgiven him neyther in this world, nor in the world to come. Caluin was the first inventer of this corruption, which was confirmed by (*) Beza, who * In hunc granteth that the word first, in S. Mathew, is found in all the locum, Greeke copyes: (d) Now the names of the twelve Apostles are thefe, (d) Maish. the first is Simon called Perer : But it hath bent put in, fayth he, 10. v. s. by some Papist: Ab aliquo additum est, qui Petri primatum vellet "euros Mabilire. But wherfore have the Ministers put in the text of "ina". S. Marke the word first, which is not in the Greeke, fince it is playnly in S. Mathew? The reason is. Because in S. Mathew

thew the Apoltles are named conforme to their place, die. nity and authority thus: The first is Simon called Peter. Not laying after, the fecond is Andrew his brother , but because Peter was first in dignity, he was first named . Nor likewyseby reason of the tyme they were called to Christs service, for Peter was called after (e) Andrew, and yet Peter is by all the Euangelistes placed the first, by reason he was the chief and the head of the rest, and had primacy about the rest. As Iudas Iscariotes is alwayes placed the last by reason of his vnworthynes: So S. Peter is placed the first by reason of his dignity . And because S. Marke maketh mention of the Apostles in order, as their names were changed by Christ, placing first Peter, and then James and John &c. and not Andrew, as S. Matthew did, the Ministers have out in S. Marke the word first, to infirme and weaken S. Mathew his fashion of reckoning, by reason of dignity, and to fortifie S. Marks fashio of reckoning, which is by reason of the changing of their names; inferring confequently, that both the one and the other in placing S. Peterfirst, regarded not his Primacy, but because his name was first changed:a crafty and subtile forme of corrupting the word of God, which hardly at the first and simple vew will be perceaued. But why doth S. Paul reckon Peter after Ia-

(f) Galath s. D. 9.

(e) lo.t. V.

chapter declare that Peter had a particular obligatio about the rest to preach to the circumcised?

2. Another corruption is in the second of the Cronicles, where they have joyned to the text many words, which are not in the Greeke, nor yet in the Hebrew. The words are : (8) Concerning the rest of the acts of lehoiakim, and his abhominations which he did, and carned Imager that were layed to his charge, behold they are written in the books of the Kings &c. These words, carned Images layed to bu charge, are not in the Hebrew text, but impiously put in all the Bibles printed in the yeare 1562. to make the Images odious, and to encourage the people in that yeare to

mes? (1) And when lames, and Cephas, and lobn knew of the grace

&c. By reason of lames his age wherof he had regard and

not of any other thing. Doth not S. Paul in the same

(2)2. Chro. 36. 7. 8.

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est down the Churches, and after they had become Maister of all, they tooke those foresaid words out of the Bible orinted afterward: which corruptio I fet down heer by reafon of the Ministersanimosity against the Church of God,

wherof S. Peter is head .

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To make the holy Processions, which the Catholike Church doth vie, odious, they have likewife corrupted the Bible thus : (h) And when the feast of Bacchus was (h) 2. Makept, they were constrayned to go in the procession of Bacchus with gar- chab 6. 0.7 Luds of Jay. V fing the word procession, which is not in the (*) " " " ayangreeke, and conferring the holy processions of the Catholike Church, where the holy Croffe the Instrument of our were wonredemption is exhibited, to the filthy and abhominable with. fealts of Bacchus. Is there any Minister so ignorant, that he knoweth not , that wounders fignifieth only, to go in pompe, and not in procession? Doth not their fellow (*) * Henricas Puritan teach, that mouseou is, cum pompa incedo? and Ouid, Stephanne. Cineri materno ducere pompam. And Budæus zapanedo entalles: in thefaur. Ignorant Ministers who carry about with them in their lingua pocket the Greeke new Testament for a shew, yet few of Graca. them can read it, and very few vnderstand it, wherof I made experience being in Prison in Edenburgh the yeare 1620. The Catholike translation of this place is: And when the feast of Bacchus was kept, they were compelled to go about commed with Iny vnto Bacchus. Neuer a word of Procefmons .

To make odious the holy foundations which our (1) 2 Reg. forfathers of charity erected for the service of God, they have 25. 0 5. corrupted filthily the Bible, thus : (1) And he put down the Et delevis Chemarims whome the Kings of tudab had founded, to burne incense aruspices in the high places. In the Hebrew, Greeke, and Latin text it quos pofu-Botherwyle: And he destroyed the footh-fayers, which the Kings of erant Re-Indah had appoynted to sacrifice in the excelses in the citty of Inda . Zes Iuda. Agayne, to make the great and feruent denotion of the (k) Action Catholiks in their prayers odious to the people, they have and wear corrupted the Bible thus: (k) For as I paffed by , and beheld your sa espacedenotions, I found an Altar, wherin was written, Vnto the puknow- para in God . Where without conscience, or any religion at all imar.

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The Ground of the Catholicke,

they have thrust in the word denotion, which is not in the Greeke, or Syriake text, in the which it is thus, Pasing by, and feeing your Idels, or fimulachres, not, feing your devotions. Could the Dinel himselfe in person invent greater craft to corrupt the word of God, to deceaue the poore filly foules of the Protestants? What excuse can the Protestants have in the day of Judgement, in reading and believing fuch abhominable translations, such malicious corruptions, such detestable Bibles, which are much lesse the word of God, then William Wallace booke, wherin there is no blafphemous nor Idolatrous translation; as is in the Bibles presently read, and preached in Scotland . Remarke the double dealing of the Ministers, who do translate in other places the same Grecke word otherwyse, as that of S. Paul, who speaking of the proude and lofty mynd of the Puritan Minister, or of a Protestant Bishop, fayth: (1) Who is an adversary, and exaltet bimselfe against all, that is called God, or that is worshipped. Where the same greeke word is not tran-

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To make of sure the holy from belone which our be the sold of the state of the long to the land, they have the derry or och filmaly the Ribber thus a Change of heart for the fact the part description

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Author he in their prayers adious to the people, they have an action the project the Hole Amer (A) Payer I read by and beheld your an reason

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I. That the true Church of God must needs be infallible. 2. And as she hath absolute authority to propone matters of faith, so she cannot erre in proponing such matters to be believed, as Apostolical Traditions, which ever have bene belieued.

CHAP: XII.

HOVGH I have handled before this matter of the Church, of the markes and propertyes therof, yet I thought good to fpeake more at length of the infallibility of the true Church of God, and of the abfolute authority therof in maters of faith, which once being granted, no difficulty can be found in any other poynt of the Catholike religion: for he who is perfuaded that the true Church of God hath futhcient authority to propone maters of faith, & likewyle cannot erre in proponing the fame, must needes easily imbrace & belieue whatfoeuer the Church proponeth to be belieued. True it is, that I have conferred with some Ministers in Scotland, who were cerraynly perswaded (as they faid) that the true Church of God could not erre. That the true Church of God isinfallible in proponing matters of faith to be believed: Others denying the fame but ignorantly, of passion rather, then of reason conforme to their custome. But to the end this matter be deduced more playnly I will intreat the Reader to confider . Iso no set fine

feuerall wayes. First, for the whole company of Christian professours confisting of theep and Pastors, that is, of some

who by Gods ordinance and appoyntement, have office and authority to feed, and teach the right faith and religion. and of others who are taught : and thus the word Church is taken when we fay, the Church of God is vniuerfal and Catholike The Church of Gad bash ever bene and shalbe. Secondly, the word Church is taken for the more principal Lpart of that company, to wit, the full company of Pastors gathered togeather or dispersed throughout the world. Thirdly for a principal. member, to wit, the visible head of this mystical body, the chief Pastor, Christs vicar, S. Peters successour called the Pope: Not as he is a particular and private man, but as ey. ther alone, or at least assisted with a general! Councel, hath receased of Christ ful authority to feed the Christian flock by proponing to them maters of faith. Fourthly, the Church is taken for every particular Paltour, not as he is a private man, but as he is authorized, vnder, and with dependance of the chief pastor to feed that flock particularly, which is committed to his charge: wherby it is evident that those Apostata Priests and Monks, as M. John Knox, Willox, Craig, and fuch like (nothing els but our dregs, yet the first and chief pillars of the deformed Scots religion) who pread ched first the Puritans religion, had no ordinary calling to do the same, because they were not authorized by their immediat superiors, nor yet by the chief Pastor, to preach fuch a new religion. As for extraordinary calling and authority, they had none (though ignorantly they brag of it.) by reason as they were not sent extraordinarly and immediatly by God, fo they had no marks of extraordinary calling, which are humility, extraordinary good and holy Life and Miracles, as witnesseth the Scripture in Moyses, the Prophets, S. Iohn Baptist, and S. Paul, as learnedly S.

3. Secondly, confider that the infallible and absolute authority that I am to proue to be in the Church of God, is with reason called the authority of the Church. specially as the word Church is taken in the third fignification, as being ordayned to the proffit of the whole Church, and of every meber therof, in regard of the doctrine which

(a) Gregory the great teacherh, with fundry others.

proceedeth

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And Roman Religion. Cent. 1. proceedeth, and taketh hold from the authority of the Church: which doctrine as it is in it felfe infallible, fo it worketh infallibility in the hart of enery fenerall perfon. fo much, as he groundeth his faith vpon the dinine doctrine repealed by God to the Church, and proponed to him by the Church . So that God the prime Verity of all doth reneale (conforme to his promile fer down in feuerall places of the Bible) to the Church that holy doctine which we should belieue vnder payne of damnation : for, (b) He that (b) Mare, beleneth not shall be condemned. And the Church being groun- 16. 1. 16. ded youn the word and authority of God, and intallably affifted by the holy Gholt, doth propone the same doctrine to the Christians to be believed: wherof it followeth, that we Catholiks do not build our faith and religion youn the prinat opinion of any one, or some sew Doctors or Pastors of the Catholike Church; yea not vpon the privat opinion of the Pope or chief Paltor, as this privat opinion is made knowne to vs prinatly, as by a Sermon preached, publick audience, or printed booke; but rather it is necessary that the doctrine of the chief pastout, (to the end it have infaldibility) be delyuered to vs by pastorall authority, as the publick doctrine of the Church, when in matters called in question he defyneth as chief Pastour (specially with a generall Councell) what is to be holden, proponing the fame to the whole Church to be believed, and pronounsing Anathema against those that hold the contrary; or els when the chief pastor expressy signifieth that his intention is with his pastoral authority to oblige the valuerfall Church to hold that which he proponeth as a matter of faith, wherin God hath promised to affift & guide the chief pastour infallibly, faying: (4) I have prayed for thee, that thy faith tayle not. Therfore when thou art converted, frengthen thy bre- (c) Luc. .. thren. Where the word connerted, is to be remarked dili- 1.3:0 gently- innoisantahnoody A House In Of the which doctrine it followeth , how igno-

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rantly some of the Ministry object the lyues of some Popes or of other Pastors, or certayne historyes, & recordes which we believe not as matters of faith. Likewyse how ignoran-

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tly the Ministers doteach, that we beleue whatsoener the Church proponeth, as a mater of faith, though it be against the Scripture: for it is impossible that the true Church being infallibly assisted by God (according to his promise) can, or may propone any thing which is against, or beside

fourthly, of the said doctrine it followeth likewayes how ignorantly the Ministers do preach, that we believe as maters of sayth, all visions and miracles of Saintes &c. Which is a manifest calumny. For as it were temerity, rathnes, & a fort of folly to deny or misbelieve (side humans & piè,) those miracles, which so many wyse, holy and learned Pastours, Kings and Princes, Kingdomes and nations have constantly anowed; So we believe only those which the Catholike Church (authoritative) proponeth to be believed as maters of faith, which are very sew.

is absolute and infallible. I do not understand, as if it were independent of God or his word, as though the Church might at pleasure pronouce any doctrine to be divine, without any respect to God or his word. But I accompt the doctrine of the Church to be infallible of it selse, and the authority to be absolute in respect of vs., in this sense, that we, after the sentence of this or that poynt of faith pronounced by the Church, we (1 say) are absolutly bound and obliged to submit our judgements, and to believe that for infallible truth, which by the Church is defyned for such . The Ministers religion upon the other side denying the infallible and absolute authority of the Church, can have nothing but errour, deceit, instability and fallibility for the last ground and resolution theres.

First then I prove the Church to have such abfolute authority to propone vnto vs matters of religion to
be believed under the payne of condemnation. I prove it (I
fay) out of that of S. Paul: (a) Remember them which have the
over fight of you, which have declared unto you the word of God, whose
faith follow, considering what hash bene the end of their conversation.
And againe (c) Obeyyour Superiours, and submit your selves, for

(d) Heb.13. D. 7. ayuniran anar.

(e)Heb.13. V.17.

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eller match for your foules, as they that must give accompt, that they may do it with I oy, and not with greef, for that is onprofitable for you. By these words & other places of the Scripture, we are abfolutly commanded to obey the Chuich, our Prelats, and fuperiours, and to be subject vnto them, as to men that are to gine accompt for our foules. But absolute obedience and subiection on our fyde, suppoterhabsolute authority to be in them, whom we obey. Ergo, fince absolutly we are commanded to obey the, they must needs have absolute power to command vs. z. The reason why we should obey our Superiours, is declared by the Apottle, because they are to give accompt for our foules. Wherof it followeth, that this our obedience (as like wife their authority) extendeth it felfe to all maters perteyning to the faluation of our foules, which are specially matters of faith, without the which there is no saluation: which is the reason wherfore the Bible witnesseth that matters preached vnto vs, have annexed certayne obediece, Wherby those who do preach should be obeyed & believed: (1) But they bane not all obeyed the Ghospell: For Isatas sayth, Lord who bath believed our report? Where both the Prophet, and the Apostle testifie, that we are obliged to obey the true Pa-Hours who teach the word of God, to whome consequently absolute authority must needes be granted . 3. The differece betwixt science and belief, is, that science is grounded immediatly vpon the euidence of things wherof we have science, and so there may be perfect science though there be no authority at all in the speaker, or in him who maketh ademonstration a priori, or a posteriori: But so it is not in maters of belief which are grounded immediatly vpon the authority of the speaker, whether the thing be euident or not: yea commonly dinine and humane faith is , (8) of things (g) Heb. 13. which are not enident or feene. Which is specially true of dinine vis. faith, the reason wherofthe Scripture giveth: Nam quod videt qui quid credat ? Since therfare we have not science but beliet of diame things, spoken first and immediatly by God to the Prophers and Apostles, spoken immediatly to vs by the Church and the present pastours therof, we canno sexpect euidence of those things, but it suffiseth vs to give credit to

to the Church and Paltour therof, for the authority of the fpeaker: which Church doth, by authority receased from God, fpeake and reueale those things to vs .4. If there were no absolute authority in the Church , in proponing maters of faith, but rather after the Church hath proponed them, & fufficiently pronounced sentence, it were free and lawfull for every man to examine the proponed doctrine of the Church, with the Scripture, conferring the doctrine therof with fundry places of the Scripture (as the Ministers do ignorantly and foolishly teach,) so that it were lawfull toenery man to admit, reject or not believe the doctrine of the ·Church, because after collation therof with the Scripture he findeth not the faid doctrine, according to his fantaly, Imagination, yea pallion, well grounded in the Scripture If this (I fay) were lawfull to enery man to do, as the Ministers do teach, there should never be an end of examining by the Scripture, fince this privat examination hat much more need of a new examination the the doctrine of the Church, and this other examination, of another, & k in infinium. Being in Priso I asked of M. Andrew Ramley what certaynty and infallibility he had in preaching the word of God?he answered, that in preaching the word he might erre and lye: What certaynty then and infallibility, faid I, have those who do heare you? He replyed, that he defired them to conferre & examine his doctrine with the Scriptures. I replyed; eyther they may erre in examining your preaching with the Scripture, or not? if they may no erre, then they have greater certaynty and infallibility then you who are a Minister: if they may erre, what anayleth the to examine your doctrine with the Scripture, fince after du examination they remayne euer incertayne, and doubtfull of what you have preached, and what they have examned; and confequently neyther can your preaching nor their examination of the Scripture, breed true and divine faith (which must be infallible) in their harts : and this is the reason wherfore the last resolution of the Protestant faith and religion, is nothing but errour and incertaynty, & consequently the faith & belief of the Protestants cannot

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And Roman Religion. Cont. I. 143 be dinine but bumane for divine faith, as it is infallible, fo the lest resolution therof must be in some infallible authonity, which canot be, except in the authority of the church: which verity gaue occasion to S. Augustine to say, (h) That bewould not, or should not beleue the Ghospellat selfe, if he were not (h) Aug. would therevuto by the authority of the Church. And thus far con- com . Ep. cerning the absolute authority of the Church : adding only Fund.c.s this sthat if a King in his Kiugdome had not absolute authority to make lawes, to the good and the proffit of his

Kingdome: if a Parliamet had not absolute authority to fer down things for the good state of the Commo wealth, but other if it were permitted to every particular man, or foure

or five heady & rebellious copanions gathered togeather, toexamine the Kings & Parlaments; authority in making

of the lawes, to examine them (I fay) after the fentence. of the Parlament duely pronounced; truely neyther could such a King be called a true King, nor such a Parlament, a:

lawfull Parlament; even foit is in the Church, in respect

of absolute authority.

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As concerning the infallibility of the Church, which I promised to proue; it is to be remarked, that I take the word Church, as a company of men affifted infallibly by the holy Ghost, the doctrine wherof consequently is alled, not meerly humane, but rather divine: as proceeding originally and principally from the spirit of God. This being noted, I proue the infallible authority of the church maters of faith, out of these places of the Bible. First : (1) (i) Matth and lesuscame and spake vnto them, saying, All power is given vnto 28. v. 18. 19e in beauen and in earth: Go therfore and teach all nations, baptiring them in the name of the Father, & the Sonne, and the holy Ghost, teaching them to observe all things, what soener I have commaded you: and loe I am with you alway visill the end of the world. And againe with this whole power (which he receased of his Father) he fent the Apostles and their successiours: (k) As (k) loon, my father fent me, fo fend I you . And againe, he giueth com- 20. V 14. mission to the Apostles and their successours: (1) Go ye into al (1) Mars the world and preach the Ghospell to every creature. Againe : m) 16 1-15. Be that beareib you, bearetb me, and be that difpyfeth you , difpyfeth (m) Luc.

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me, and he that dispyseth me, despyseth him that fent me. Now ! fay, Chrystour Saujour (to whome all power was given in heauen and earth) had infallible power and authority: even as he was man, to teach and propone to vs matters of faith, and had power to give to others the fame authority. But what power Christ had in this kynd, he communicated it to his Apostles and to their successours, at least so far as it was necessary for the good of the Church. Ergo, the first proposition is certayne, and as it were, in playne words in the Bible. The Minor I proue: Because Christ sent his Apostles, and their successors with that authority, where with his heavenly Father fent him : But that authority was infallible. Ergo the authority of the Apostles and their suc-

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cessours must needs be infallible.

Secondly if the authority of the Church, in proponing maters of faith to be believed, were fallible, or could in fuch a case erre or deceaue vs, it would follow, that God himselfe could be the author of false belief, by teaching & cauling the church to teach false doctrine in maters of faith but that is impious and abhominable to grant, that God the prime verity can possibly be the author of false belief, caufing the Church, or permitting the fame to teach falle do-Arme. That it would follow, God to be the authour of falle belief, I proone it in this fort. What authority the Church hath to propone maters of divine faith, is grounded wholly in the authority of God, promiting infallible affiltance to, the Church, sending and appoynting the Pastours theref to preach and teach, commanding vs to heare and obey the, threatning those who will not obey, as the places of the Bible before specified do witnesse. Ergo if the authority of the Church be fallible and may deceaue men, inducing them to believe that which it falle; God himself orderning this authority should be justly esteemed author of this falle belief, the later (a) & men might justly & with reason say to God in the later day (as learnedly Richardus à Sancto Victorea Scotfman (n) Liber. remarketh): (n) Domine fi decepti fumus, tu decepifti nos: O Lord, if webe deceaned, thou haft deceaned vs, by reason that God commandeth vs, vinder the payne of damnation, to obey the Church,

And Roman Religion. Cent. L. 145:

Church, & yet the Church is fallible and erroncous in the Ministers opinion. Thus much concerning the absolute & infallible authority of the Church: Wherof I will speake more amply (God willing) in the following centuryes & ages: only this is to be remarked, that we have the expresse words of the Bible for vs to proue the absolute and infallible authority of the Church . (o) The Church is the ground and (o) t. Timi pillar of truth. How then can it be fallible? (P) The ports of hel 1. V. 15. mall not preuayle against the Church. What blasphemy then (P) Matt. is it to fay that they have prevayled in making the Church to erre? I shall be with youte the end of the world, and fuch other flyings as I have cited before . I aske now of the Ministers as playne and manifelt words of the Bible that proue the cotrary, which they not being able to do, wil play the fophists & take hold vpon their sophismes & consequeces. which will have some shew with the fighing sisters & ignorant brethre, but none at all with vs Catholiks, of whom specially they learne that small portion of Philosophy which they have; which is evident, by reason that the cheef authors and Philosophers which they read and peruse in their Colledgesare Papilts and Jefuits, as Cardinall Tolet, Fonseca, Conimbricenses, Ruuius, Zuares, Vasques, Pererius, Zabarella, Balfoureus a Scots man, Mazius and fundry others. For to this day neuer hath a Scots Minister written anything of accopt in latin (to my knowledge) of Theologie or Philosophy, or of history to the prayse of his countrey, but little pamphets very fit for the Trone Lords, and the fighing fifters, which colequently do not passe the sea, and bringe no great commodity to the printers & bookefellers of Edenburgh, But let vs leave these sophistical Minilters with their sophismes, foolish consequences & Pamphlets, & fee the befefe of the holy Fathers of this age concerning the absolute & infallible authority of the Church in proponing yn written traditions to be belieued and re-

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The Testimonyes of the holy Fathers of this first Age, proving that the true Church of God must needs be infallible, in proponing maters of faith &c

The first Section .

C. DENIS renowned and famous in the kingdome of Frace, witnesseth, how that the holy Apostles (by reafon of their absolute and infal ible authority) proponed & commanded the Christians to belieue vn written traditios making mention of fundry traditions in particular, in the booke of his: (a) Necessario igitur primi illi nostra hierarchia duce cum ex supersubstantiali principio diuino sacri muneris plenitudine accepiffent, & idipfum deinceps propagare à dinina bonitate infie fent, ipfig, abfg, inuidia cuperent , vipore deificati , posterorum fici ectionem & deificationem fenfibilibus fignis supercalestia, varietate multitudine quod vnicum est cotlectum, & in bumans diuina, & in materialibus immaterialia, & in is qua nobis funt, familiaria, res fupersubstatiales, partim scriptis, partim non scriptis institutionibus fuis, iuxta quod sacra definium leges, nobis tradideriis. Which doctrine (b) In sad of S. Dennis gaue occasion to S. Chrysostome to fay: (b) The Apostles did not delyuer all things by wryting , but many things without wryting, and those be as worthy of credit as the other. And Epiphanius : (c) We must ve traditions, for the Scripture bath not all things, and therfore the Apostles delyuered certaynethings by wryting, and certayne by tradition.

Theff. bom. 4. (c) Epiph. Her. 61. circamedium .

(d) Lib.8.

c. 3. Conft.

Apoft. ver.

(a) Eccl.

C. L.

Hierarch.

S. Clemens Romanus in his Apostolical Constitutions maketh mention of fundry vnwritten traditions, as the forme and fathion to confecrate Bithops, to receaue publick finers into the church, of the ceremonies of baptisme, of theceremonyes of the Masse, of the ceremonyes cocerning holy virgins living togeather in monasteries, of holywater, of the Passion weeke, concluding thus: (4 Omnia fecundum mandata Christi nobis tradita faciatis, scietes quod qui nos audit , Christum audit , qui verò Christum audit , Deum eins eun-

Turriani £.4.5.6. 7.8. 6. 9: demg patrem audit, eni glorsa in facula feculorum, Amen. Andagaine: (e) Precationes facite mane, bora tertia , fexta, ac nona, & erc. (e) Ibid. pespere, atg, ad gallicantum Mane gratias agentes, quia illuminauit

nos nocte sublata & reddito die: tertia, quia ea bora Pilatus indicium

34.

aduer (m

And Roman Religion: Cent. 1. duerfus dominum pronunciauit: Sexta, quia ea bora in crucem actus A: Nona, quia tum omina mota Giremefacta funt Domino crucifixo. nis borrerent audacia imporum Indaorum, & contumeliam domini ferre non poffent : Vefpere, quod noctem dederit ad requiescendum à diurnis laboribus: ad gallicantum, quod ea bora nunciet aduentum diei ad facienda opera lucis. Where it is easie to see, that in the very tyme of the Apostles, Catholiks, Papists and religious men were accustomed to pray and fing Mattines, & Euenlong in the Church, yea Mattins at midnight; which holy fome was fo famous in Scotland, that there were some Monasteryes therof (as that of S. Mongo in Glasco, of S. Brandane in the west Iles, of S. Columbanus in the Ile of Iona, of S. Serf in the Abbey of Culros) which being furnished to the number of fix hundreth Religious men, at every houre of the day and night; foure & twenty were appoynted to fing the prayle of God, one company fucceding to another. Which holy custome S. Columbanus erected first in France in the Abbey of Luxouium in Burgundy, called therefore by S. Bernard, Laus perennis.

2. S. Martialis (f) in his Epistle to the Christians of Burdeaux testifieth, that the Church of God is constant & firme, and cannot erre, or fall to teach falle doctrine . Inimiem, qui nunc à cordibus vestris proiectus est, venturus eft, vt superseminet populo Dei grana errorum, Sed firma Ecclesia Dei & Christi

nec cudere, nec difrumpi poterit vnquam .

S. Ignatius witnelleth lykewise in seuerall places the infallible authority of the Church, in proponing vnwritten Apoltolical traditios, & maketh metion of fundry in particular, as witnesseth (s) his owne letter writte to the Catholiks: and the same affirmeth (h) Eusebius, I omit to fet down the testimonyes of other Fathers of this age, the anos paulo mater in it felfe being fo playne and manifest, conforme to ante med. all reason and equity. Let vs them see, how abhominably (h) Lib. 3. the Ministers have corrupted the Bible to proue this their Hift.c. 301 Capitall herefy and Idolatry, deceauing thereby the simple people to the eternall perdition of their foules.

(2) Epift.

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That the Ministers have corrupted the Bible in sundry places, which proue the Churches Authority.

The second Section.

In the Bibles primted anno 1562. Aug. in Pjel. 81.

as, I did shew how that the Ministers at their D first entry and preaching in Scotland, to authorize the Lords of the Congregation pulling down the Churches and Abbayes, scraped out the word Kirke, or Church, and placed instead therof the word cogregatio, which word may be applyed to an affembly of Iewes, of Turkes, fayth S. Augustine, of Infidels, yea of beaftes, confidering the word in the original, congregatio, though the word Ecclesia, church is taken commonly in the holy Scripture, and euer in the new testament, and among the Ecclesiasticall wryters, for the affembly of the faithfull. The Ministers not content with this impious forme of proceeding against the militant Church, they likewyse cast out their blasphemyes against the triumphant Church, wherof this place of S. Paul speaketh manifestly . (2) Tee are come to the mount Sion , and to the citty of the lining God, the celestiall Hierusalem, and to the company of innumerable Angels, and to the Church of the first borne which are written in beauen. Which place the Ministers haue corrupted thus, and to the cogregatio of the first borne, taking away therby the force of the Apostles saying, who prayleth the Hebrews made Christians in regard that therby they were joyned to the primitive Church, or the Church of the first borne; for so readeth S. Chrisostome with vs, primitinorum sidelium. The force of the which word primitive Church, because the Ministers canot abide, they have made the sentence obscure in changing Church into congregation. So that by this translatio of the Ministers there is no more a militant or triumphant Church , but a Congregation : and Christ is not the head of the Church, but of the Congregation: and this congregation at the casting down of the Church was in a few Lords whose posterity hath exactly bene punished by God, as all Scotland knoweth.

(a) Heb. 12
D. 12.
AccessiBis ad Eccelesiam primitinori.
my innaoias weisvà ránis.

2. Lykewise they have taken out the word Catholike in the title of S. Iohns Epistle. The first Catholike Epistle of S.

lebn:

And Roman Religion. Cent. 1. 149 Ishn: They have turned, The Generall Epiftle: as in the Creed

or Beliefe they cannot abide those words, The holy Catholike Church, but rather, the boly Vniverfall Church : wling alwaves noueltyes, which is an infallable token of heretiks: nevertheles other Greeke words (which are to their fancy) they keep and vie, as Bishop, Deacon, Baptisme, Eucharift, Pfalmes, and fuch; but the holy Fathers S. Hierome, S. Athanasius, Amphilochius, Nazianzemus, Cyrillus Hierofolymitanus, S. Augustine, and fundry others do call it, the Catholike and Canonical Epiftle of S. John. Catholike, because it was written to all Christians, not to particulars, as S. Paul to the Corinthians, Ephefians, &c. (b) Traff. Canonicall, because it was believed as the word of God 7. in z. Ep. vniuerfally . (b) Canonica est ifta epiftola (fayth S. Augustine) Ivan. Der omnes gentes recitatur, orbis terra authoritate reimetur, orbem. terrarumipfa adificanit. But neither the Scots nor latin Bible yfed in Scotland, is, or ever thallbe, by any forraine nation

acknowledged for the word of God.

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The third place which the Ministers have cormoted is in the Epiftle to the Hebrews, where S. Paul teatheth the infallibility of the faith of the Church of God, though things which we believe be not evident, for if they (c) Heb. tt. were euident, they could not be the obiect of faith. For as, bale habitus scientia is enident, so habitus sidei, is ineuident, yet infallible. So fayth the Apostle: (5) Faith is the ground of things which are hoped for, and the conniction or demonstration of things which are not feene. Where the Ministers have turned the emece of things, most ignorantly; fince it is certayne that inui- (d) Lib. s. fible things which we believe are infallible, yet not evident. as fayth S. Chrylostome: (d) fides est corum que non funt manifefta, & corum que non videntur. And S. Augustine turneth the Greeke word * connictione non apparentin, as fignifiyng pro- (e) Aug. perly conuiction, by reason of the infallibility of the true ferm. 19.de faith, conforme to that faying of his: (e) What is faith ? to be- fol. hene that which thou feeft not : the reward of this faith is to fee that (1) Aug. which is to be believed . And againe: (1) Habet fides oculus fues , Ep. 58 ad quibu quodammodo videt , verum effe quod nondum videt , & quibus Confente tertisime videt, nondil se videre quod credu: The treachery of the "ixoxxoo. Mini-

150 The Ground of the Catholike,

Ministers is to be remarked that in this place they turne the Greeke (*) word, the enidence [because it makes for the tallio

bility of their faith) and not in other places , as in (8) \$1 (g) los. 1. Iohn, (h) S. Paul and others, where the fame Greeke word P. 10. (h) 1. Cor. is , yet they do neuer turne it evidence, but otherwyse and

14. 7. 14. far differently from the word evidence.

4. Finally, against the vnity of the Catholike Church the Ministers do translate impiously that saying of Salomor (i) Cant.6. (1) Pua est columba mea, My done is one; insteed wherof they traflate My done is alone, to take away the vnity, & to fignify their forged inuifibility of their Protestant Church (which they are forced to anow to have bene alone in the wilderner thefe 1550. yeares) as if it were a like to fay: There is one king in the king dome, and, The king is alone in his king dome . Doth not the Hebrew and Greeke word fignific one, and not alone? Is there not a great difference in the latin toque betwixt wim, one, & folm, alone. To take away wholy out of the Bible the word Church at the first preaching of their herely, they changed it in the word Congregation, to the end that the word Church should never found in the common peoples eares: then to deface the proprietyes of the Church, as Catholike, and one, they translate vinner fall, & alone. To fignify that the faith of the Church should not be of ineuident things, eyther to the vnderstanding or to the ey, they translate, faith is the enidence of things, meaning therby that we should notbelieue the reall presence, because that it is not euident to the

(k) Origin ey, nor yet to our vnderstanding . O Impiety! O abhomis.ad Rom. nation! to follow the doctrine of these Ministers who are

nothing els but () Scripturarum fures & adulteri , Adulterers of the Scriptures, corrupters of the Ghospell, and false in-(1) Ierem. 17.0.1. terpreters of the word of God: (1) whose sinne is written with a pen of Iron, and with the poynt of a diamond, and engrauen vpon the

sable of their hart; because they have so impiously corrupted the word of God, falsified the Bible & defiled the Scripture gad of tally add a deal or

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The Conclusion of this first Century, or bundred yeares.

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5:

Tis euident by the forlayd proofs & realons how that the felfefame religion which is now prefetly professed in France, Spaine, fraly, Poland, Germany, Flanders, in Alia, Africa, Europe, America, publikely ; in Scotland England & Irland, though privatly was before professed constantly in the Apostles tyme . In the which Apostles tyme it is constantly anowed by the Protestants themselves, that the He of great Britany (that is Scotland and the other part thereof which now is called England) was concerted (a) In bis to the Catholike Apostolike and Roman Fayth: to the felfe same history of Religion and Faith (I fay) wherof I made mention before & which Britany p. Thave let downe in the twenty foure former Articles: It was prea 401. 471 ched (1 (av) to Scotland and England by the Apostles themselves in (b) Matth. the first Age, or hundred yeares, as witnesseth Cambdenus, who . 7. V. 57. (ayth: (a) Certum eft Britannos in irfa Ecclefia infantia Christianans re- 18. ligionem anbibife . la proofe wherof he there alleadgeth fundry and (c) In his cient authorityes, anowing also that the famous monastery of Glaf- description surbury was founded and erected by loseph of Arimarbia, (b) who of Britany buryed Christs Body after his Passion , and addeth : Nec eft cur de annexed to but re ambigamus. M. Harifon an English Protestant likewayes at Holimbeds firmeth , that (c) lofeph preached in Britany in the spoftles tyme, his Chronicle Sepulcher yet in Glaftenbury & Epitaph offixed thereto , is proofe fuffi- volum, s. cient . The fame is aud wed by (d) M. Godwin, & M, lewel : (e) The pag. sa. Britans (fayth he) being converted by lofeph of Arimathia beld that (d) In bis fayeb at Augustines comming . And Doctour Pulke : (f) The Catho estalogue like Britans , with whome Christian religion had continued in succession of Bishops. from the Apostles tyme, would not recease Augustine. And agayne: (e) In his (2) The Britanes before Augustines comming continued in the fayth of pageant of Christ even from the Apostles tyme. And M. Fox: (h) The Britain's Popes . after there eating of the fayth, never for fookest for any manner of falle (f) Against preaching, nor for torments. Finally M. Middleton, a famous Pro the Rhems telland auerreth the fame plainly: (i) I be religion (faveh he) eleerly sestames in taught in the word of God was brought hither first by Simon Zelotes, 2.cor. e.12. and lofeph of Arimathia, S Paul the Apostle Ge. (2) In his

England & Scotland was preached by the Apostles (as particularly conterfait of Scotland anoweth (k) Nicephorus, (i) Theodoretus, (m) The Catholike tullian, (n) Origen, (o) S Chrisostome, (p) Beda & the Protestants, pag. 49. before named:) it followeth of necessity, that the Religion which (h) In his the acts to mo-

imments, printed 1976. pag. 463. (i) In bis Papistomactix printed 1 606. pag. 202. (k) Nicepbo. lib. 2.c. 4. (l) Theod de cur. Græc. affest. l.o. (m) Tertulli m. lib. cot. Indaos. (n) Origen. in Ezec. hom. 4. (o) Chyfost. hom. Quòd Christus fit Dens. () Bedain bist. Poclas. patie.

The Conclusion of this first age. the Apolles then preached, is that felfe lame religion, for which the Catholikes of Scotland, England & Ireland are now prefently perfecuted . Becaufe Venerable Bede (the most famous & ancient En glith hiftory-writer) maketh mention plentifully, that the religion which S. Augustin as his comming found in England & Scotland was no other, but that which is now professed by the Roman Ca. tholikes, to wit, the vie of Malle, making of vowes, pilgrimages, inuo cation of Saints core, as the history of Beda theweth at large, More, ouer, that this felfe fame Religion preached by the Apostles, by Marcus, Diony fius, & Palladius to our Nation of Scotland, by Augustin to England, by S. Patrike to Ireland, hath ever continued as publikely & only professed in al Christendome without any debatable contradiction till the comming of Luther and Calvin, is also manifest; first because no History- wryter, no not one of these three Kingdoms or of any other Kingdome, before the comming of Luther & Caluin, do make any mention of any change of the Catholike religion in thefe Kingdomes for the space of 1559. yeares . See condly the Scots & English history-wryters fince Luther & Caluin (yes Protestantes) do make mention of divers other alterations & changes, which happened either in temporall or Church affayres in thefe three Kingdoms; yet they make no mention at all, that for the space of 1550. yeares there was any change or mutation in Religion. Have they not fee downe in particular the fundations of many Bithops Seas, Cathedrall Churches, Colledges, Monasteries in Scotland, England and Ireland f yet they speake, no not one word that euer there was any chage of religion : Which is an infallible proofe & marke, that the felfe same religion which was taught to vs by the Apostles themselves hath alwayes continued to this our Age. To the wife confideration whereof, as also to the carefull reading of shele two former books & parts, I earnestly exhort, & bumbly request you, my deere Countrey-men, & that by the respect of your owne faluation, by your Christian zeale to the true religion, by the pattion & death of Christ lefus who suffered for vs all . And fo not doubting to prenayle with you in fo iult a requel, fo necessary a petition, & fo reasonable a postulation, I will continue my dayly pravers to God for you, that it may please his heavenly maiefly to bleffe you with the inward light of the true Religion, with the heavenly gift of the true Catholike Faith & profettion, wherin your noble Ancestors, valiant & wife Kings raygned bappily, and dyed peaceably .

The end of the fecand Part, or first Century.

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OF THE CATHOLIKE AND

ROMAN RELIGION
IN THE WORD
OF GOD.

With the Antiquity and Continuance therof, throughout all Kingdomes and Ages.

COLLECTED

Out of divers Conferences, Discourses, and Disputes, which M. Patricke Anderson of the Society of IESVS, had at severall tymes, with sundry Bishops and Ministers of Scotland, at his last imprisonment in Edenburgh, for the Catholike Faith, in the yeares of our Lord 1620. and 1621.

Sent vnto an Honourable Personage, by the Compyler, and Prisoner himselfe.

The third Part, & second Century.

Philip. 1. Verf. 12. & 13.

And I will have you know, Brethren, that the thinges about me, are come to the more furtherance of the Ghospell: so that my bandes were made manifest in all the Court &c.

Permissu Superiorum, Anno M. DC. XXIII.

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And I will have you know, Brethren, that the thinges about met precesse with more further ance of the Gluefpell: to dust my bander were made manifelt in all the Courches.

Permille Superiorum, Anno M. DC. XXIII.

TO THE MOST moffine

HONOVRABLE

AND CONSTANT

CATHOLIKES

which no man but foot hard deny or call in Joubs.
True it is the Scotland, it is proundence you



Ho doth not see (most dearly Beloued, Worthy and Constant C ATHOLIKES) but that this third
Part, or Trearise of my Works, doth
chiefly, and principally belonge to
you that are Catholiks in Scotland,

in your Country in the fecond Age. (or at least in the very beginning of the third Age) in the perso of King Manddyour first Christian King and his Nability, you baing most wonthy children of so renowned Parents, most honourable Of spring of so excellent ancestours, most glorious posterity of so famous ansiquity, whome forune ages will instly esteems and extall about many of your predecessours for revaloing that in tyme of war which they less to you in tyme of peace, and for defending that by singular constancy in your sufferings, which they both received its less you by quiet Traditio.

Which

EPISTLE DEDICATORY.

Which Tradition, or Catholike religion being premed and declared most cleerly in this second age or century; I doe by offering the fame vnto you, but prefent the history of your own Kings of Scotland, the records and Chronicles of your owne families, the pedigree & Genealogy of your owne Forefathers, the antiquity & Nobility of your own progenitors, together with your just Title & Clayme to their Inheritance , producing iointly for the same the word of God, the Scripture, the Bible, the testimonies of the holy Fathers of this age, yea, the very monuments of your owne Kingdome, which no man but foolish, can deny or call in doubt.

True it is , that by Gods hely providence you are borne in this time of warre, tribulation and contradiction , insteed of that large peace and tranquillity which your ancestours enjoyed, in the vie and exercise of that religion, for which you ftrine and fuffer now presently in S C O T L A N D; which fufferings of yours though for the present they seeme vnpleasar & distastfull to fiesh & bloud, yet affuredly will the houre come when it shall proue a most singular benefit, an eternall bliffe, glory & honour in your behalfe; by reason that, (2) Tow are become such followers of Christ, and of his Apostles, as receyuing the word of God with ioy of the boly Choft in great tribulation, you are made an example or fpe-Etacle to all other faythfull people in Macedonia and A. chaia, by grace of your faysh, which is published every where

shroughout the world.

You are of the bleffed number of those to whome as the Apostle fayth, (b) it is granted not only to believe in God , bus also to suffer for God . Yea , I may fay , to my great comfort and consolation, of you as he layd and gloryed of himselfe, and his sellowes: Vineula westa manifesta

th

(a)

EPISTLE DEDICATORY.

Sc sufferings for Christ are made notorious thoughous all the tribunal seats of Scotland, which God hath visited now of late extraordinarily, by reason of the extraordinary and barbarous proceeding of your enemyes in your behalfe (Et inimici vestri sunt sudices) as your very enemies witnesse the same.

Your Countrey of Scotland hath been exceeding famous and reuowned in forraine nations, by reason of antiquity & conffacy of the Catholike religion , without any interruption, the space of fourteene hundred yeares, without any marke of herefy or schisme, as (befides many others history-writers) a famous forrayne writer witnesseth faying thus: Nulla (a) gens è Boreali- (a) Bozius bus tamdus perfitit in vnanimi Religionis vnius confensu, fig. Ecclef. vi Scotia: and by reason of this constancy in religion , cap. 1. Scotland was alwayes free fro the yoake and dominion (b) Bodem of forraine Kings, faith the same writer: Nulla (b) gens loco . enjus res vel gracis vel latinie scriptis illustrata, tato tepore indigenas habuit reges, ve Scotia . Your countrey was in fuch manner ennobled with many holy, learned & famous Bishops, who by reaso of their great zeale & charity did preach the Catholike & Roman religion in diners forraine Natios, specially in Germany, where they were preferred to Ecclesiasticall and politicall dignity by Charles the great, and Emperour, before other nations, by reason of their Holine Je, Vertue, and Fidelity sayth Paulus (c) Emilius: Honores magistratuf qualie- (c) Lib. 20 migenis, & imprimis Scotis, mandabat, quorum egregia fide de gest. virtuted, wtebater .. Your Countrey is in like man, France, ner renowned for the great number of hely Catholike Kings, Queenes, and Royall Posterity, famous to this day in diners Kingdomes of Europe, who all

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BEDSTER DEBICATORS.

on by your integerty, and constancy in the leste same Catholike religion, which many of them loaded with their bloud, praying for your persenerance in that most honourable course & profession.

Which offering of prayers for you, though it be comon to all the Saints in heaven, yet particularly that Bo
Queene and Martyr Q. MARY, our Princes most
gracious & holy Grand-mother, doth offer vp her prayers for your perseuerance in the Catholike religion, as
having experimeted during her mortall life your sidelity in her Service, against the calumnies, sedition & rebellion of the Ministers, of whome his Maiesty justly
saith; Me persecuti sont à inneutate mea.

And as it is a great honour & glory to you to have had fo many Bleffed & holy Kings & Qubenes, as professours of your ownereligion, so it is a great honor & comfort vnto you to have had, aboue other Christian Kingdoms, the religion for which you do fuffer, confirmed & fealed, after fourteen hundred yeares continuance in Scotland, with the holy bloud of a B. Queene; of whom belides others, a forrayne Author faith thus: Christus boo marnum landabilissimuma, bonum feptentrioni dedit, ve Scotia haberet martyrem Reginam, Regis filiam, coningem of Marrem. Whole holy prayers will be the more effectuall in your behalfe, that be constant in that religion, which the confirmed by the admirable constancy of twenty years Imprisonment, and sealed with her Royal bloud. To the which end I will offer vplike wife my poore prayers to God the Father, as being, ner renowned for the great nymber of hely

All your most humble Servant,

mon

the Ground of the Carbotile.

THE SECOND AGE, OR CENTVRY.

A Table, or Catalogue of some Roman Catholikes, which shew that from the yeare of Christ 100. Untill 200. the Catholike, Apoctolike, and Roman Fayth and Religion did successively continue, without any interruption.

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Alexander 1.

The yeare of our Lord.	The chiefe Pastours of the Roman Church.	Pastours, Do- ctours, and Pro- fessours of the Ro- man Fayth.	Kings of Scotland from the years of Christ 100. vntill 200.
103.	Anacleius.	Irenzus Bithop of Lions and martyr. Pius Pope & Martyr. Alexander Pope and Martyr. Iustinus Philosophus & Martyr. Tertullian who had written	Luctacm. 103. Mogallus. 136. Conarus. 148. Ethodius 1. 162. Sathrael. 192. Donaldus 1. The first Christian and Catho- like King of Scotland,

before he follow-

ed Montanus many things Catholikly

Tom. 6. stemmat.

Lothar . Sayth thus

The Ground of the Catholike,

132.	Sixtm t.
142.	Telesphorus.
154.	Higinius,
165.	Anice:w.
175.	Soter.
179.	Eleutherw.
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Telesphorus, Polycar pm, Origen, S. Cyprian and many others. Likewife of our Scottilh Nation fundry holy & learned Bithops, Priests, & Abbots as the Saints Prifcus, Amphibalus, Modocus, Calanus Ferranus, Ambianus, Marnocus, fro whom Kilmarnoke in Cuninghame, called by vs, Culden or Culdis, as worshipers of the true God, Caltores dei:as I haue fei down at large in my booke Of the famous men of our Scottish Nation . intitled, Menologiu Sactora regni Scorie.

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TELEPHANIMANKA

Donaldus 1. Ethodij frater Rex clementiffimus, Primus Scotorum regum Catholicam & Romanam fide profetlus; primufque nummos aureos & argenteos, cruce ornatos in Scotia cudit. Of the Connersion of King Donald to the Catholike and Roman Religio fundry for aine Authors do witneffe; &Baronius, Saderus, Azorius, Gualterus, & many others which I have at large fe: down in the life of S. Padie. To be short I omit the Kinges of England, Ireland, France, Spayne &c.

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MALON VINO

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2: And that saying of Masse, was vnuerfally in ve in this second Age.

CHAP. II.

S there is nothing that sheweth more vnto vs the infinite goodnes, the vnfpeakable loue, and charity of God, then the (8) Institution of the Bleffed Sacrament : fo there is no mystery of our Faith which the deadly enemy of mankind, the DioG com uell, aymeth more to ouerthrow, by his miliar instruments the Ministers, then this most blessed, radfull, and admirable Sacrament. On the other fide, onfidering with my selfe the voyd, and empty Table of he Ministers, which neyther contayneth the Body, nor Bloud of Christ, it maketh me to remember (a) Heliogaba- (a) Aline the Emperour his Table, who inviting the Roma Prin- Lampridices thereunto, fet painted, and artificiall difhes before them, we de Ante which could neyther please their talt, nor satisfy their hun- Heliogabegry appetites: so the Ministers in this holy Banquet, prepared by the hand of our Saujour, doe forge and deuise figured, and metaphoricall meates, vnworthy of the goodnes of Christ, vn worthy of the Maiesty of God, and no wayes answerable to his promise made vnto vs, nor agreable to (b) Mare. the necessities of vs his inuited guests.

Besides those proofes, which I vied in the first Age zei inheor Century . I adde thefe other drawne out of the expresse is-Wordes of the Bible : (b) lesus tooke breade, and blessing brake have. th, and game to them, and Sayd, Take ease, This is my body. Which Barach.

words

bi.

wordes (though corrupted by the Ministers) are more playne in the Syriake Language, which our Sauiour spake; in the which word by word it is thus : Thu trucky is my body, lithauhi pagri, or, Hoc est ipsum corpusmeum : where malicioufly Fremelius hath left out the affixe bi, which hath a great Emphasie. S. Augustine reades these wordes, This my blond ec. in the future tense thus : (c) This is my bloud of the new Te. (c) Aug . Stament, which shalbe shedde for many, in remnssion of sinnes. Which

in exposit, translation of his, is alwayes of a great force for vs Cathopfal. 13 fee likes. For eyther the word Bloud is taken properly or figubunimplate ratively, for the figne of his bloud. If properly, S. Paulis with vs; if figuratively, then the true bloud of Christ was

not shed on the Crossefor vs, which is a horrible blasphemy. But what Body was given to the Apostles in the last Supper? What bloud was shed for vs in the last Supper? The Same Body (fayth (d) S. Augustine) in which be endured, & fuf-

lib. 1. cot. fered fo much. What bloud? The fame liquor, which flowed from Faust.cap. bis pierced side. How then can it be a figure of that liquor? to. 1. s. de And agayne S. Augustine boldly affirmeth, that, The same victime, or holy Sacrifice, is dispensed from the Aultar, whereby the cap. co. lib. hand writing is defaced, which was contrary to vs. How then can 6. Conf. c. it be a figure? And S. John Chryfostome auoweth, that the (e) Hom. selfe same bloud was given to his disciples, (e) Qui extatere

24 in Co. fluxit, which illued from his fide. And the felfe-fame body rinch, catte to be in the bleffed Sacrament, which was whipped, imbrued

with bloud, wounded with a speare, and which the Sunne feeing crucified, withdrew his beames. Is it possible for the wit of man to speake more playnely? And a little after, this holy Father collantly augment that the body of Christ which is in the B. Sacrament, is the felfe fame, which was adored by the Magi, and put in the cribbe : Hot corpus in prasepi reueriti sunt Magi, & cum timore, & tremore plurimo adoraverunt : tu verd non in prafepi, fed in Al'ari , non mulierem qua in rinis teneat , fed facerdotem prafentem, & fpiritum Superabunde Super proposito Sacramento diffusum vides And agayne : Non Angelos , non Archangelos, non celos, non calos calorum, fed ipfum borum omnium Dominum tibi oftendo : neque eum conspicaris tantum, sed tangis, & comedis; non bo minis regium puerum , sed vnigenitum Dei filium accipir .

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And Roman Religion: (Cent. 2. 7

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But to take away all ambiguity, and excuse from the Minifters, S. John Damascene speaketh so playnly, and counprepointe, as it were, of fet purpose to the Ministers, saying (f) Damase thus : (6) Christ fayd not this bread is a figure of my body , but this is lib. 4 . de my body. The fame faith (8) Theophilactus, and (h) Epipha-fide orthodox40.14. nius. (2) In 26.

The other place which proueth the vertue of this Matth. Catholike doctrine is the practife of the primitive Church , (h) /n Nic. which S. Paul remarketh faying : (1) The chalice of benediction Synodo 2. which we doe bleffe, is it not the communication of the bloud of Christ? act. 6. And the bread, which we breake, is it not the participation of the bo- (i) 1. Cora body of our Lord? Which place (though corrupted by the Mi- 16. 16. nitters) yet the weth manifettly that the words blessing, is referred to the chalice, and confequently cannot be turned in- vine i lue to thankef-giuing; otherwise this absurde translation would soysmine infue : The cup of thankes-giving , which we thankes-give. And commonly when the word blefsing, is referred to vnreafonable creatures, it is taken properly, and not for thankes-giuing, as the bleffing of bread in (k) S. Luke : yea our Sa- (k) Cap .. thours bleffing ever wrought some admirable effect in the 1.16. thing which was bleffed, which gaue occasion to S. Gregory Niffen to fay, that in vertue of Christ his bleffing, the di Gregors (1) Substance of bread, and wine was turned into the body, and orat. Cabloud of Christ. And S. Cyprian therefore also calleth the tech. (m) Chalice, consecrated with holy blessing. Finally I adde (m) Cypr. this argument, which I propounded to a Minister when Domini. I was very ficke in the Tollbooth of Edenburge. Our Sauiour gaue that to his disciples, which was given for vs; but (n) Ast. Christs true body was given for vs; Ergo, Christ gave his true body to his disciples. The Major & the Minor are in the 11. V. 2. Bible. As for the holy Sacrifice of the Maffe, S. Luke (who Ausove-Wrote in the greeke tongue) maketh mention that the cu-Rome of the primitive Church, and in the tyme of the Apostles, was to say Masse, which he calleth Liturgia : (1) And woole. as they were ministring to our Lord, and fasting, the holy Ghost fayd &c. That is; as they were facrificing vuto our Lord, as (0) Erafmus (p) in the himselfe turneth: facrificantibusillis Domino. Yea (p) Henricus fauro lis.

YOUTTON BE AUTÜN TÜ

Stephanus (though a Hugenot) affirmeth that Acres gua greca

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in the Ecclefiafticall History is taken for offering up Sacrifice, which because it is a publik service, is called Liturgia: which word as it fignifieth a publike service, so when it is applyed to facred and holy feruice, is taken for a Sacrifice : yes in fundry languages the Sacrifice of the Masse, is called the Diume feruice, as in French , le Service Dium, or le Saine Sernice; and in Italian, il Dinino Sernitio. The Syriak word fignifieth the same more playnely methobaschpin; & our La. tin translatour turneth the same Greeke word in other places, to Sacrifice; as (9) Omnis quidem Sacerdos prasto est quotidie ministrans, easdem sape offerens bostias. That is , And euery Priest appeareth dayly ministring, where the word (1) Ministring, fignifieth to offer pp Sacrifice. It is well knowne to the lear-(T) AMTOUEned, that, that which the Latine Church calleth Miffa, Maffe, the Greeke Church calleth to this day Liturgia, the foucraygne worthip of God; farre different from that Idoll-feruice of the Ministers of Scotland, wherin they bow down their knees before a peece of bread, giving therby the true worthip of God to a pure creature, directly agaynft the first

(f) 1. Co-

P. 15.

yas.

The 4. place of the Bible is : (1) He that exterb, and ringb. 19. D. drinketh vinworthily, eateth and drinketh bis owne damnation, because bediscerneth not our Lards body. Where the Apostle presuppofeth some to take the body of Christ vn worthily. I argue then thus . To receyue the body of Christ worthily, only Fayth is sufficient, say the Ministers, Ergo, he who hath not Fayth, cannot receiue at all the body of Christ, neyther worthily nor vnworthily; and confequently none can receyue the body of Christ vnworthily: which is directly against the saying of S. Paul. So that the Ministers doctrine, in receauing Christs body only by Fayth, belyeth manifefly the holy Apostle, seeing that where Faith is, he is worthily receyued, where Fayth is not, he is no way receyued at all; yet the Apostle putteth as an infallible ground, some to receyue Christs body, and that vnworthily; for the which cause, sayth he, (1) Many are weake, and sicke among you. Init House to Compage

commaundement, and directly agaynst their Oath sworns

and subscribed by them in fundry Parlaments.

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And Roman Religion. I Gent. 2.

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3. Of the premiles I inferre, that we Catholikes have these manifelt places for vs , set downe in the Bible : 1. This is my body . 2. This truly is my body. 3. This is my blond, which is shed for you 4. The bread which we breake is the participation of the body of our Lord. 5. As they were facrificing vnto our Lord (fpeaking of the Apoliles.) 6. He that easeth the body of Christ ynwerthily &c. I aske now that it might please the Protestants to give me as playne, and manifest places of the Bible, which make agaynst vs Catholikes, or else to shew this poynt of their Religion in the expresse word of the Bible. 1. We take the body of Christ by Fayth only, and not really. 2. This is a figure of my body. 2. This is a figure of my bloud. Which the Minute s neuer being able to do, will prefent their dotith confequences for the word of God: but I answere with S. Augustine; That we care not what consequence, this or that Minister makes not set downe in the word of God; but make account what Godfaith in the expres word of the Bible.

Testimonies of the holy Fathers in this second Age, concerning the Reall Presence, and boly Sacrifice of the Maffe.

The first Section.

C. Alexander Pope and Martyr affirmeth the holy Body, (a) Alex. and bloud of Christ to be in the holy Sacrifice of the Maffe: (2) In Sacramentorum quoq, oblationibus, qua mter Miffaru ep. z d folemma Dominoo fferuntur, Pafsio Domini mifcenda eft,v: eiu cuiu corpus & fanguis conficitur , Passio celebretur. Anda little after : There is nothing fo great amongst Sacrifices, as the Body & Bloud of Christ, nor yet any oblation is to be compared with that oblation .

S. Telesphorus: (b) Noche vero fancta Natini atis Domini Saluatoris Miffas celebrent , & hymnum Angelicum in eis folemniter decantent, quoniam & eadem noche ab Angelo Pastoribus torum. nunciaim est &c. Gloria in excelsis Deo. Which holy custome to lay three Malles on Christmas day hath beene famous, and euer kept to this day in the Catholike Church, fignifying tom a Co. therby the threefold generation of Christ first, from all e- cile ternity, as God begotten of the Father . 2. In tyme, being borne of the Bleffed Virgin Mary at midnight. 2. His gene-

omnes orthod, extas tomo 1-Conc. & de confec dift. 2. Can., In (b) Lpist1

tation

Lesson.

The Ground of the Catholike, ration in enery faythfull soule by his grace, & gifts: wher-(c) t. Cor. of speaketh S. Paul : (c) In Christ Jesus I haue begotten you! through the Ghofpell. 4. V. E5. S Higinius Martyr: (d) Omnes Basilica cam Misa de-(d) Tom. z. bent femper confecrari . S. Pius Martyr: (e) Antequam Roma exifes , foror Conc. (e) In ep. nostra Euprepis (fi bene recordaris) Titulum domus fue pauperibus ad lustum assignauit, vbi nunc cum pauperibus no ftris commorantes Miffas a-Epil. vien. gimus . Extat tom. S. Soter Martyr commaundeth vninerfally that no s. Concil. Priest should say Masse except he be fasting; which custome was in the Apostles tyme. (f) Nullus post cibum potuma; (f) Extat fine quodlibet minimum sumprum , Miffas facere , nullufque abfque

\$ om Concil.

(2) Apolog

3. ad Anto.

Imper.

patentis molestia prouentu Minister vel Sacerdos, cum caperit imper-

fecta officia prasumat omnino relinquere.

S. Iustinus Martyr one of the most famons, learned, and holy of this age, speaketh play nely of the blessed Sacrament, and the holy Sacrifice of the Maffe, faying: that euen as the Incarnation of Christ was made by the omnipotency, and power of the holy Ghoft, fo the changing of the breade, and wine into the body, and bloud of Christ is made by the same omnipotency: (8) Non enim vi communem panem neg, communem potum ista fumimus : fed quemadmodum per verbum Dei caro factus lesus Christus Saluator noster, & carnem & sanguinem salutis nostra causa habuit : Ita alimoniam per precatione verbi ab ipfo profecti Eucharistizatam, ex qua sanguis, & caro nostra per mutationem aluntur, incarn ati illim lesu carnem & sanguinem effe edochi fumus. First, he fayth that it is not common bread, as the Protestants bread is. 2. That the flesh, and bloud of Christ Iesus, who became man for vs, is in the blessed Sacrament. 2. And a litle before he auoweth : that after the Maffe is fayd by the Priest in the presence of the people, the cultome was that the Deacon distributed the bleffed Sacrament to every one present. And agayne disputing agaynst a lew called Tryphon heaffirmeth, that only Priests did offer vo the Euangelicall Sacrifice much more noble then that of the lewes: (h) Neg, verò à quoquam Deus hostias accipit,

nifi à suis Sacerdocibur. Omnesignur qui huim nomine sacrificia of-

(h) Dialog. cum Try phone. post medisum.

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And Roman Religion. Cont. 2. 11

forunt qua lesus Christus fieri tradidit , boc est in Eucharistia Panis

& calicis, qua in omniterra loco à Christianis funt.

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7. S. Irenzus Bithop of Lions in France, and difcie (i) Lib 4. ple of S. Iohn the Euangelist : (1) Quemadmodum qui est ater cap. 34. Ta panis percipiens vocacionem Dei, iam non communis panis est, fed post media, Eucharistia ex duabus rebus constans, terrena & calefti : sic & corpora nostrapercipientia Eucharistiam, sam non sunt corrupcibilia, spem resurrectionis habentia. Conforme to the doctrine of this holy Father (who the weth plainly what Religion was in Frace in this Centrury, or Age) S. Augustine termeth the holy Eucharift, or Masse, (k) a most true Sacrifice, by which true (k) Augus remission of sinnes is purchased; The Sacrifice of our price, or ransome . S. Cyril of Hierusalem calleth the Masse : (1) an holy and dreadfull Sacrifice profiting the foules of the departed. And Tertullian to counterpoint the Protestants , callethit a (m) Sacrifice, which no woman can be permitted to offer. With what (1) Casech. conscience then can Ministers say that there is no externall Sacrifice except praiers, almes-giuing &c. which are com- (m) Ters. mon to men, and women .

8. Tertullian an auncient, and famous writer, maketh plainly mention of the Reall Presence, and holy Sacrifice of the Masse, and of sundry other points of the Catholike Religion, especially before he fell into the errours of Montanus the heretike : disputing then agaynst Marcion & the Marcionistes (who with our Puritanes made great account of figures, saying that Christ became not true man, but tooke only the figure, and outward (hape of man) proueth that Christ was true man and God, by reason that he left in the Bleffed Sacrament, his true body and bloud. (1) (1) Lib. Plane (fayth Tertullian) de substantia Christiputant & Marcio- cons. Mer mile (uffragari Apostolum sibi, quod phatasma carnis fuerit in Christo, cio.cap.20. sum dicit quod in effigie Dei constitutus non rapinamexistimauit pariari Deo, fed exhausit semeripsum accepta effigie ferui, non veritate (as fayd the Marcionists) & in similitudine hominis, non inhomine, & figurainuentus, non substantia, idest non carne! Wherevnto Tertullian answereth : quasi non & figura, similitudo. & offigies Substantia quog, accedunt. Bene autem quod & al bi Christin emaginem Dei inuifibilis appellat : Nunquid ergo & bic qua in effigie

lib. de cmitate Dei co 20. 6 lib. 9. confes.

lib. de pe-

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2. V. Ije.

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(p) Lib.

cap. s.

Scarulam

eum Dei collocat ? Æque non erit Deus Christus vere, fi nec bomo ve re fuit in effigie bominis constitutus. Where Tertullian teacheth two fortes of figures, the one which fignifieth the thing figured as absent, & not present with the figure; so Manna is called a figure of the Bleffed Sacrament, the red Sea a figure of our Baptisme &c. The other fort fignifieth the thing figured, and which is present with the figure, as our Saurour is called (o) Figura substantie Dei, the figure of the sub-(0) Heb . 1 stance of God the Father ; yet the substance of God the Fa-D. s. Colof. ther was really present in Christ. In which sense, and meaning Tertullian here, and S. Augustine in some other place once calleth the B. Sacrament, the figure of Christs box dy, by reason of the outward shapes of bread, and wine which in effect are a figure of Christ really there contained. bu: nota simple figure of a thing absent as the Ministers dreame. As Christ is faid to have taken the forme & figure of man, and yet he was, and is nuly, and really man : fo

The fame learned, & ancient Father maketh mention that in his time & Age the cultome was to offerthe Sacrifice of the Maste vpon altars: (P Sacrificamus pro falute Imperatoris fed Deo noftro & ipfins. And againe : (9) De Stationum dienbus, non putant pleria, facrificiorum oration buinterneniendum, quod (a) Lib. de orat. c. 14 ftatio folnenda fit accepto corpore Domini. Ergo denotu Deo obfequium Euchariftia refolutt, an magis Deo obligat ? None folemnior erit ftatio tua, fi & ad aram Dei fteteris? Accepto corpore Domini. & referuate, perumá, falaum ett, & participatio Sacrificij, & executio officij.

it is in this case; though the B. Sacrament be called a figure sometimes, though seldome, yet it is neuer called a figure of Christabsent, but of Christ present, who is signified to ve by the outward shape, and figure of bread, and wine.

10. Origen a learned Father of this Age putteth the matter out of doubt, and teacheth vs of the Reall Prefence, and Sacrifice of the Maffe foure things; first, that, that which is received in the Bleffed Sacrament is incorrupti-(") Homer. ble, and that Christ himselfe intreth into vs : (") Quande in due f. fantlum cibum illudg, incorruptum accipis epulum, quando vica pane & poci lo frueris, minducas & bibis corpus & fanguinem Domini. tune Dominus sub tectum tuum ingreditur. Et tuergo bumilians temetipfum

And Roman Religion. [Cent. 2. actiofum imit are bunc Centurione & dicito, Domine non fum dignus wintres sub tedum meum. 2. He teacheth that the bread is chaged into the body of Christ, which change is called, Transabstannation, and that the bread is offered up in the holy Maile before the change therof: (2) Nos qui omnium reium Conditori pla- (r) Lib & ere ftudemus , cum precibus, & gratiarum pro beneficijs acceptis ac- contra Ciltione oblatos panes edimus, cor pus sam per precationem factos fantium jum. moddam & fanctificans, vientes eo cum fano proposito. 2. He teachthat the Priests which fay Maffe thould be vnmarryed, (f) Home and thould now perpetuall chaftity: (1) Certum est, quia im- 330 in Não editur Sacrificium indefinensijs qui coningalibus necessitatibus serint. Vude videtur mihi quod illius eft folius offerre Sacrificium indefinens, qui indefinenti & perpetua se deuouerit castitatt. 4. That the Prietts in faying of Maffe, and the Catholikes in receaming the B. Sacrament should be very wary, that nothing of the holy Hoft perifh, or fall to the ground: (2) Nostis qui (2) Hom. 13 dininis my sterijs interesse consuestis, quomo do cum suscipiis corpus in Exod. Domini, cum omni caurela & veneratione feruatis, ne ex eo parum mid decidat, ne confectati muneris aliquid delabatur. Reos enim pos reditis, & recte creditis, fi quid inde per negligentiam decidit. 11. S. Cyprian that famous, and learned Doctour of is turned into the precious body, and bloud of Christ : (b) (b) Serme Banis iste communis in carnem & Sanguinem mutatus, procurat vi- Dominic

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Afrike witnesseth lykewise: first, that the bread, and wine lam, & incrementa. 2. That by the vertue of the wordes pronounced in the person, and authority of Christ, the bread is chaged into his precious body : (c) quem Dominus discipulis porrigebat , non effigie , sed natura mutatus, omnipotentia Verbi factus est caro; & sieut in persona Christi bumanitas videbatur, & latebat Divinitas, ita Sacramento visibili ineffabiliter divina se infudit effentia, ve effet religioni circa Sacramenta denotio, & ad veritatem, cuius corpus & sanguiu Sacramenta fint, sincerior pateret accessis; vig, ad participationem Spiritus. 2. That the felte same bloudy Sacrifice, which our Saujour offered vpon the Croffe, is offered vibloudily by the Priestar Christs commaundement: (d) Si lesus Christus Dominus & Deus noster ipse est summus Sacer- (d) Episte dos Dei Parris; & Sacrificium Parri seipsum primus obiulit, & hoc cilium post fert in fut commemorationem pracepit; viig ille Sacerdos vice Chrimedium.

The Ground of the Catholike,

-14

Hi vere fungitur , qui id , quod Chriftus fecit , imitatur ; & Sacrif. einm verum, & plenum tunc offert in Ecclefia Deo Patri , fi fic incipiat offerre fecundum quod ipfum Christum videat obtuliffe. 4. That Prietts, and Churchmen who offered the holy Sacrifice should not medle thefelues with worldly things, as to take vpon them to be Tutors, codemning therin the fact of one Geminius Victor, for whome (now being departed) S. Cyprian would not fuffer, by reason of that fact, the Sacrifice of the Masseto be offered : (e) Singuli diuino Sacerdois (e) Epift . honorati, & in Clerici ministerio constituti , non nifi Altari & Sa. ad Clerum crificijs deseruire, & precibus arque orationibus vacare debent. Scrie O plebem. prum eft enim, Nemo militans Deo implicat fe moleftijs fecularibus, w possit placere ei qui se probauit. Quod Episcopi antecessores nostri religio se considerantes, censuerunt nequu frater excedens, ad tutelim & curam clericum nominaret ; ac fi que boc feciffet non offerretur pro co, nec Sacrificin prodormitione eim celebraretur : neggenim apud altare Dei meretur nominari in Sacerdotum prece, qui ab altari Sacerdotes & Ministros voluit auocare.

> That Ministers have falsified the Bible in sundry places, which prove the Reall Presence, and holy Sacrifice of the Masse:

The Second Section.

He holy Scripture maketh mention that Melchisedech King and Priest was a figure of our Sautour Christ Ie-

(a) Pfal. 210. V.4.

fus: (*) Thou art a Priest for ever according to the order of Melchisedech. For as Melchisedech was Priest, and King, so was
our Sauiour; as Melchisedech offered vp Sacrifice in bread
and wine, and then presented both to Abraham, so our Sauiour offered vp a Sacrifice of his body, and bloud vnder
the formes of bread, and wine sayth Eusebius: (b) Even as
he, who was Priest of Nations was never seene to offer corporall Sacrifice, but only bread, and wine, when he blessed Abraham: so first
our Lord, and Sauiour himselfe, then Priests that came from him,
exercising the spiritual office of Priesthood in all nations, after the Ecclesistical ordinances, do present the misteries of his body, & health-

full bloud inbread and wyne. As the Bible it felfe witnesseth in

playne

(b) Eufeb. lib. 5 · demonft . E-

uang. c.3.

And Roman Religion. [Cent. 2. playne termes : (c) Melchisedech King of Salem , bringing forth (c) Gen. co read and wyne, for he was the Prieft of God most bigh , bleffed him ad fayd &c. Signifying, that because he was a Priest he of- Sacerdos fered vp bread, and wine : for he was the Priest of God. The Altissimi e Ministers to thew that he offred vp no Sacrifice, do translate agaynst the Hebrew, Chaldean, and Greeke copies thus: Melchisedech King of Salem brought forth breade, and wyne: & he was a Priest, not tignifying that he offered vp any Sacrifice, (d) Ind. c. though the Hebrew word, (d) Hoth, brought forth, is a word 6. >. 18. pertayning to facrifice, and importerh that the bread, and ro. wine was first offered in Sacrifice, and then presented to Abraham: and the wordes, for he was a Prieft, can have no other sense, but that he did the office of a Priest in offering vp the bread, and wine: and the Greeke word, &, fignifieth the cause wherefore he offered; and the Hebrew particle, ve, fundry tymes fignifieth caufam, as , (e) Thou art but (e) Gen.e. dead for the womans sake, which thou hast taken : for she is a mans 20, b. 4. wife:according to the Ministers own translation, who here Chiplain haue translated faythfully this same Hebrew word re, into for ; though aboue they translated it into and, only to fauour their herefy. I demaund of the Ministers; if Christ fulfilled not Melchisedechs figurative Sacrifice offered in bread, & wine, in offering vp his owne body, and bloud in his last supper; what other figurative Sacrifice of Melchisedech can they find performed by Christ? And when performed he fuch a Sacrifice? It is not in their power to name any other. 2. Why do the Ministers translate here, Therefore he bleffed him, faying, Bleffed art thou Abraham? Why translate they not the word, bleffing, into thankef-giuing, as they do in (f) S. Matthew; for they fay to bleffe, and to give thankes is all one: fo that Melchisedech in bletling Abraham, gaue thankes to Abraham: can there be greater absurdities imagined? 2. For the better vnderstanding of the second corruption it is to be remarked: that our Sauiour Christ Jesus, as man, was bleffed in the first instant of conception; in such fort that his bleffed foule was glorified, & faw God intuiti-

ue, face to face even as now he feeth him in heaven: which is the reason wherefore Christ was on earth both viator, and

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comprehenfor : & wherefore also Christ being on earth could not walk by Faith: because his bleffed soule seeing on earth all things in God, as now he feeth, could not know things by Fayth, which is a great imperfection in respect of the (g). Cor.c. bleffed foules in heaven, who have charity, but not hope or Fayth, as (6) S. Paul teacheth playnly: feeing then our 13. 2. 14 Saujour had not Dinine Fayth in this world, he could not receyue the Sacrament by Fayth only, as the Ministers teach. but really, as we fay. Now, to fignify that our Saujour receyued not the B. Sacrament neyther by Fayth, nor really, the Hugenots in France have corrupted that of S. Luke. Adonc il leur dit, (h) lay grandement defiré de manger cet Agneau de (h) Cap.22 Pasque anec your deuant que ie souffre : Where they have joyned to the text the word, Ague. u, a Lambe, which is not in the

D.15. Greeke : to fignify that our Saujour speaketh not of the laft

Chrysoft. Hom. St. in cap. 16. Massh.

contra Marcion. (1) Epyt. ad Hedibiam quaft. 2. (m)in plale 33-

then himselfe the first , to induce his Apostles to the communication of thofe boly my fterres, for that caufe be druke his owne bloud : dia ruis To wy appe on . The fame fayth Tertullia explicating those words: desiderio desiderani boc Pascha maducare vobiscum: where (k) Lib.4. he faith: (k) Professus se, concupiscentia concupiuise edere Pascha vi fium : Indignum enim erat quod alienum concupifceret Deus : acceptum pane corpus fuum fecit. And S. Hierome : (1)nec Moyfes dedit nobis pane verum, sed Dominus tesus ipse conuina & conuini, ipse comedens & qui comediur. (m) Finally S. Augustin is of the same opinion, & it carryeth reason, because our Saujour sayd; I bane earnestly defired to eate this Pafch with you before I fuffer; which cannot be vnderstood of the Paschall Lambe, whichseverall tymes he had eaten before with his Apostles. 2. The 14. verse of this same chapter, And when the houre, was come, be fare downe, and the twelve Apostles with him, the weth manifestly that those foresayd wordes cannot be referred to the eating of the Paschall Lamb, which behooved to be earen standing, and not fitting, as witnesseth the 12, of Exedus v.

II. as Caluin himselfe auoweth in the 26, of S. Matthew v.

fupper, wherein he gaue his precious body, and bloud to his disciples, and to himselfe, as witnesseth the holy Father S. Chryfostome : Christ drunke bis owne bloud, to the end that the

Apostles should not be amazed, astonished, and troubled: He did that

True is , that fome heady Minister would thinke this to heabfurd, of whome I would learne, how can he conceive the felfe same divine nature, numere, to be in three persons diffinct really ? The one is as hard to be conceyued as the other, yet both must be belieued. Is not the selfe same voice of the Minister, when he preacheth in his owne eare, and in the care of all those that are in the Church ? Wherefore may not the body of Christ be in fundry places together miraculously, seeing the voice of man is in sudry places naturally, and feing vnto God there is nothing impossible?

Now because the Ministers of France auowe that Christis received in the Sacrament onely by Fayth, and fince Christ had not divine Fayth, they corrupt the Bible, by adding vnto it the word Lambe, to fignify thereby, that those wordes, I extrnestly desired to eate this Pasche, should be referred to the typicall supper, and not to the mysticall & last supper, wherein he gaue his precious body the night before he suffered; the English Bible doth infinuate the fame corruption of the French Bibles, in turning, I baue earnestly defired to eate this paffeouer, meaning therby the cating of the Paschall Lambe.

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The third corruption is in the 7. pfal. (n) Thereshal (n) Pfalm. be an handfull of corne in the earth, euen in the top of mountaynes, & the fruite thereof shall be extolled farre about Libanus. Where the Prophet foretelleth that the Sacrifice of the Maffe offred in the formes of bread made of corne, that be about the tops of Mountaynes aboue Libanus, that is, as R. Ionathas expoudeth: Gerit Sacrificium panis in capite montium Ecclesta. Which prophecy, to deface and difgrace it, the Ministers turne thus: The fruite thereof shall shake tyke the trees of Libanus, Doth not the Greeke worde playnely fignify to be extolled ? doth not the Chaldean parap. Ichi Sabir Lathama, erit substantificus pumis, plainely witnes that the Prophet understandeth the holy bread of the B. Sacrament, which is called fulftantificall bread, by reason that one-substance is turned into another? (0) hbune Doth not Rabby (9) Salamon expoud this of the B. Sacra- plainum, ment, teb pifach bar, idelt erit placenta frumenti, fignifying that the bread yled in the holy Sacrifice, should not be ba-

alias Pfala 71. V. 16.

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Tions:

The Ground of the Catholike,

kedin the ouen as prophane bread is, but otherwise: foitis fayd that Christ brake the bread, and not cut it, because that bread was made after the forme of wafers, and not of banes, Doe not the Rabbins expound those wordes of Deutro. nomy(P) Miffath Nidbath (where the very word Miffa, Maffe, (p) Cap.16 by reason that it is a voluntary Sacrifice is as it were named witnes, that in the dayes of the Messias , and in the law of grace there shall be perpetuum Sacrificium carnis paneinuolutum that is, a perpetual! Sacrifice of fleth conered with bread, by reason that the bleffed body of Christ is under the shapes of bread in the Bleffed Sacrament?

(9) Mark.

Heb.7. V.7

V. 10.

The fourth corruption is in S. Marke : (9) and Ic fus tooke bread, and bleffing brake, & gaue it to them. Where the Ministers have scraped out the word , blessing or blessed And lefus tooke the bread, and when be had given thankes. If to bleffe, and give thankes be all one, when the word bleffing is referred to creatures, why doe they translate thus: And without all contradiction the leffer is bleffed of the greater ? Were it not more conforme to their fophilticall fathion of translating to

The 3. 4. and 5. Article.

fay : And without all contradiction the leffe is thanked of the greaters

1. That holy Images. 2. The figne of the holy Crosse. 3. Holy Reliques were with reverence in vie among the Catholikes in the second Age.

CHAP. III.



Did teach before in the first Age speaking of the Inuocation of Saints, that the holy Scripture maketh mention of three forts of worthippe, the first due to God only, which is called adoration, or divine worship; the fecond is an inferiour Religious worship which is due to the

in heauen, or holy persons on earth, as also to

And Roman Religion. Cent. 2. their holy Reliques, as having bene, or being actually in this world the temples of the holy Ghost. This Religious worthip was given by King Saul to the foule of Samuel: (a) And Saul underftood that it was Samuel , and he bowed himfelfe (a) to Same voon bis face on the earth, and adored. Which place (though cor- cap. 28.) supred by the Ministers in leaving out the word adored) pro- 14. ueth manifeltly first, that the worthip given to the soule of Samuel was not divine, nor yet civill, Samuel being dead; then it must needs have beene religious. That it was the true foule of Samuell which appeared, S. Augustin witnesseth: (b) Aug. (b) Samuell the Prophet being dead, fortold future things to Kinge de cura pro aul yet lining. Yea the Scripture it felfe witnesseth the same mortus co speaking to the prayle of Samuel: (c) He slept, and certified the 14. King , and shewed to him the end of his life. The fame is enident (c) Beelef. by the religious honour given to the Propet Elias yet alive cap. 46. by Abdias the chiefe gouernour of the house of Kinge Achab: (d) And when Abdias was in the way, Elias met bim; who (d)1. Res. when he knew him, fell on his face, and fayd, my Lord art not thou E- cap. 18. 1 list? This worthip of Abdias could not be civill, for it were 70 ridiculous to fay that lo great a Prince thould civilly worthip Elias, farre inferiour in civill dignity to Abdias. Likewile Nabuchodonosor adored Daniel, that is, worshipped Daniel religiously; for to say that so great a King should prostrate himself at the feete of his captive Daniel in respect Daniel. s. of his civill and fecular dignity, were very ridiculous. It was then an holy and religious worthip, which for the holynes, and fanctity of the lynes of Elias and Daniel, for the excellency of their supernaturall giftes was justly exhibited vnto them. As Iolue worthipped the Angell not with a diwine worship, for he knew him to be an Angell only, not of a civill, for fuch is given only to civill and mortall persons: it followeth then, with a religious worthip, which the Angell likewife commaunded lofue to gine to the earth it felfe where he was, in purting of his shoes. This worship of the earth of Ierico a prophane field could not be civill but rather rebgious, in regard of the Angell, for which it challenged righteoufly a holy reuerent, and religious honour. 2. The Arke of the Testament was in such honour a-Pare mong

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mong the lewes that Dauid commaunded them to adore it. (for the word Adore, is fundry tymes taken in the Scripture for a religious worthip) and the Bethfamites curioufly bea holding the Arke were flayn by God to the nuber of 5000. men. Would God (who is goodnes it felfe) have so seuere. ly punished with death such a great number of men for a meere act of discourtely, or inciuility? It is folly to thinke. and blasphemy to say it. Wherof I inferre, that the holy Reliques, and Monuments of Saints, may be lawfully worshipped with religious honour, or reuerence, without any derogation of Divine honour due to God only. As witneffeth plentifully the auncient and holy Father S. Bafil: (a) The Church by honouring them that are departed, encourageth fuch as are present. And S. Gregory playnly witnesserh, that the honour given to the holy Martyr S. Theodore is aboue civill honour : (b) To what King is such honour exhibited? What Emperour hatheuer bene fo famous, and renowned as this poore champion? S. Paul witneffeth, that Glory and Honour are due to enery one that doth well. The Saints in heaven then having accomplished To many vertuous acts should be honoured. If to holynes of life honour be due, superjour vnto civill as to perfection of fupernaturall dignity, the Saints in heaven are fo perfectly holy that they are admitted in the company of the Holy of holyes. If to wildom honour be due, they are fo wife now in heaven, as they are wife in an higher degree of wife dome, for they fee in God whatfoeuer they can with or de-

(a) Bafil.
Hom de

(b) De Theodoro, Marsyre.

os debro o

be honoured?

3. I desire to know of the Ministry of Scotland, what honour they give to the Sacrament of the Lords supper receyued by kneelinge? The Scottish Clergy of the last

fire. If to nobility honour be due, they are enobled to be the children of God, and the inheritours of the kingdome of heauen. If to soueraygne dignity honour be due, they fit with God in that heauenly throne, and haue power ouer nations, and so they are to participate of his honour in an higher degree, as they participate in higher degree of his power and glory. And if the Saints in heauen thould be thus honoured, shall not their holy tombes and Reliques

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And Roman Religion. [Cent. 2.

denb the 4 of dug. 1621, N. 1.

Parlament answereth : (c) Considering withall that there is no (c) In the part of divine worship more heavenly, and spirituall then is the holy last Parlarecevuing of the bleffed body, and bloud of our Lord, and Saujour 1e- mint at Efu Christ or. Then divine honour which is onely due to God, is given to that action of the receyving of the supper; which in them is manifest Idolatry, as I proue thus : When divine honour is given to a Creature it is manifelt Idolatry, but the action of the receiving of the Lords supperis a meere Creature. Ergo, it is meere I dolatry to give a divine honour thereunto. Is not this intollerable ignorance in the clergy, which was present at the Parlament to say, sweare, and subferibe, that there is no part of diaine worship more heavenly then is the holy receyuing? Is it not a greater act of heavely worthip to adore immediatly Godhimfelf, then the figure therof? how can the holy receyuing be dinine honour? How can a creature (as your action of receyuing is) be divine honour? Diuine honour may be given by a creature to God, but that this your our ward action of kneeling (which very often is indifferent to divine, religious, & civill honour) in it selfe bediuine honour, is palpable I dolatry, & intollerable ignorance. 2. Eyther the action of kneeling is referred to the bread in the Lords supper, or elsto Christ his body in heapen ? If to the first, eyther that worship given by kneeling is dinine, Civil, or Religious. Dinine it cannot be without manifest Idolatry, as I sayd before. Not Civilla for what is that, but to prostrate your felues ignorantly to dead, and fenfles creatures of bread, and wine, which in that respect have no preheminence above man, who is a reasonable creature of God? If you say that there is some supernatural quality in the bread, & wine, wherito you proftrate your felues, laske: either you give divine, civil, or religious worthip to the bread confidered with this quality or not? If Dinine, conforme to the wordes of the Parlamet, it is manifest Idolarry, for this quality though supernaturall, is a creature, and not God? If Civill, then you give Civill, worldly, and transitory honour, to a supernatural thing, which is abfurd, and a manifest sacriledge. If yee exhibite religious honour, acknowledge then the same, and remaine Cz not

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not still in your palpable ignorance. If this action of kneed ling be referred to Christ in heaven, the yee must acknowledge a horrible blasphemy to be committed in the foresaid words, that Dinine worship win the recepting &c. And fince the bread of the Lords supper is a figure, and Image of Christs body (fay yow) what is this but to kneele to Images, and before Images, in kneeling before the bread, and wine of the Lords supper? what is facriledge if this be Religion? What is impiety if this be not, in making the poore people to commit manifest idolatry, at this your Idol service of the Lords supper?

4. Finally the care, which S. Michael the Archangel had to preferue the dead body of Morfesfrom injury, and dishonour, which the Deuill was to do therunto, prouch manifeltly the religious honour due to the body of Moyles, as to a holy Relique, and temple of the holy Ghoft; the (d) Ind. c. words are : (d) Tet Michael the Archangel, when he strone agaynst the deuill, and disputed about the body of Moyles, durst not blame him with curfed speaking, but sayd: The Lord rebuke thee. Likewise the shadow of S. Peter, much more S. Peters owne perfon, was an instrument, and holy Relique, whereby God wrought many miracles, as witneffeth the Bible: (4) So that (e) A&. c. they did bring forth the ficke into the freetes, and layd them in beds, and couches, that as Peter came his shadow at the leaft might overshadow any of them, and they might be delivered from their infirmities. Out of the which place S. Augustine proueth both the honour due to Reliques, and S. Peters intercession afiet (f) Ser. 29. his death for vs: () If (fayth S. Augustin) the shadow of his de Sanctu. body could help, how much more now the fidnes of his power? And if the a certaine little wind of himpassing by did perfect them that bumbly asked, how much more the grace of him now permanent and remayming? The Scripture also witnesseth the religious honour, which was given to S. Pauls napkins by the Catholikes in his tyme. And God wrought by the hand of Paul miracles not common : fo that there were also brought from bu body napkins or bandkerchers & laid upon the ficke and the difeafes departed from them, & the wicked (pirits went out. Which place proueth playnly, as

witneticth () S. Chryfestome, the honour due to Reliques, by

reason

Lib. quod Christus fit Deses tom. t.cot. Gent.

1. 7. 9.

6. b. tf.

And Roman Religion. Cent. 2. reason of the infinite miracles, which God worketh dayly, nee when it pleafeth him, by them, as fundry other most aunowefaid cient, and holy Fathers witnes . S. Hierome of the mirae the cles of S. Paul the Eremite, and of S. Hylarion : of the mirifts racles of S. Martin, Seuerus Sulpitius : S. Chryfoftome in and whole booke to this purpose against the Gentiles, & infine of dels, who denyed impiously the honour due to Reliques, cn } as our Protestants do: S. Augustine in his bookes de Ciuitaople te Dei, and fundry others, who all did conftantly believe, f the and fay with S. Hierome: (h) Werenerence, and worship enery where Martyrs (epukhers, and putting the holy ashes to our eyes, and (b) Hiero. anif we may we touch it with our mouth alfo. But our Protestats ra- ep. 17. c. so and ther will follow Iulianus the Apostata, and fundry infidels ucth fworneenemies to the holy Reliques of Saints, then the les . holy Doctours, and Fathers of the Church of God, who are grounded vpon the expresse word of the Bible. Doth the me not the Ministers Bible (though corrupted) specify in exhim presse words a miracle wrought by the dead body of Elivile er-God

faus the Prophet: (1) So Elifaurdied , and they buried bim; and (1) 2. Rege certaynebands of the Moabites came into the land that yeare; and as c. 13.0, 20. they were burying a man , behold , they faw the fouldiers ; therefore 21. they cast the man mto the sepulcher of Elifam, & when the man was downe, and touched the bones of Elisans, he revined; and stood voon

bis feete.

In the which doctrine it is to be remarked, that we Catholikes believe not with Divine Fayth every miracle wrought by God at the holy Reliques, and monuments of Saints, as the Ministers impiously feduce, and teach the fimple people; but only we affirme with the Scripture, & holy Fathers, that honour is due to Reliques; and that to misbelieue those miracles, which the holy Church hath confirmed, and anowed, which fo many, and divers nations have piously, and wisely acknowledged these fixtene hundred yeares, is manifest madnes, and impiery. To conclude then, I aske of the Ministery to give me as playne places out of their owne Bible, as manifest words, and formall texts, against the honour due to Reliques, & miracles wrought by shem, as I have produced to the contrary ; which they

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The Ground of the Catholike,

not being able to doe, must needs in place of the expresse word of the Bible, give vs their consequences, that is their ministerials inventions, traditions, yea abominable superstitions, whereunto the holy doctrine of the Fathers of this second age or Century, and their consequences, and expositions should be preferred by any wise, yea indifferent man,

Testimonies of the Fathers, that holy Images, the signe of the Holy Crosse, and holy Reliques, were in vie with reverence amongst the Catholikes of this second Age.

The first Section.

C. Pius an holy and famous Martyr, ordayned that who I foeuer should foresweare himselfe voon an hallowed Crosse (for the custome was then, as now, to sweare by the holy Crotle) thould do penance three yeares, and who vpon any other vnhallowed Croffe, thould do penance one yeare : (4) Qui peierat fe in manu Episcopi, aut in cruce confecrata, tres annos paniteat : fi veroin cruce non confecrata, annum vnum panitest, And writing to Iulius Bithop of Vienne in France, commaundeth him to be carefull that the holy Relikes of Martyrs (by reason they were the temples & members of God) be honoured: (b) Cura autem Sanctorum Martyrum corpora, ficut membra Dei , quemadmodum curanerunt Apostoti Stephanum. Conforme to the which receyued do ctrine Si Hierome auoweth, that in his tyme the reuerence, & worthip of haly Reliques, was the vnjuerfall doctine, non prim prbis fed totius orbis.

Extattom.

(b) Pius
Pont. ep.
2. ad lustū
Extat in
Biblioth.
Pat. tom.
2. cr apud

Bar.ad an. 166 n. 3. (c) Contra Vigilant.

(d) Ad quaft. 18. Gentil.

the Gentiles for the quicknes of his wit, his learning, his noble extraction, and pedegry, became afterward Carbo-like, and wrote divers Apologies for the Catholikes: he then writing agaynth the Gentiles proverh, that the holy tombes and Reliques of the Martyrs worke Miracles: (4) Quamedo non absurdisimames has quidem murda babere ob villes and quaexeis spiturishe meaneth that the Gentiles thought

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And Roman Religion: [Cent. 2. preffe their uperof this

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fome beafts, as towies, and fuch, to be cleanly by reason of the writity they had of them : Gracos amem deteftari Santtori Martyrum corpora , aig fepulchra , que vim habent & tuendi homines à demonum infidis, & curandimorbos qui medicorum arte curari mequeunt? And a little after this holy Father giveth thereafon, wherfore the chiefe Aultars of the Catholike Churches are builded towards the East, and wherefore the Catholiks confequetly pray their faces being towards the East. Which doctrine is conforme to that of S. Chrysostome, who writing concerning the holy Relikes of Iuuentius, and Maximus fayth : (c) Let vs of en vifite them, let vs adorne their tombes, form.de SS. let vs touch their Reliques with a strong Fay th , that we may receyue luuens, co fome blessing from thence. And S. Basil. (f) Hewho handleth the Max. bones of a Martyr, draweth a certayne touch of fanctification from the (i) Bafil, in grace resident in the body. S. Ambrose answering to this ob- plate us. jection which the Protestats make with the infidels against ys: (5) What doft thou honour in resolued, and decayed flesh ? I bo- (8) Ambro nour (fayth he) in the flesh of the Martyr the wounds or Markes re- lerm. 93. de cequed for Christ: I honour the memory of the lyuing by perpetuity of SS. N.Z. vertue: I honour ashes facred by the confession of our Lord: I honour

therchalenge more playnly the impiery of the Protestants the Antichriltian doctrine of the Ministry?

3. Tertullian playnly, and plentifully maketh mention of the cultome among the Catholikes to make the figne of the Croffe going out of their houses, going to their worldly busines, at their in-coming, at the table, at divers exercises, argoing to bed, and fundry other occasions: (h) (h) Lib de Ad omnem progressim atg, promotum, ad omnen aditum & exi.um , coron mil. ad vestimm & calceatum, ad lunacra, ad menfas, ad lumina, ad " 30 cubilia, ad fedilia, quacumá, nos connerfatio exercet, frontemerucis fignaculo erimus Harum & aliarum eiu modi disciplinarum fi legem expoftules Scipturarum, mill im inuenies: Traditio tibi pratenduur auctrix , confueiudo confirmatrix , & fides obseruatrix. And (i) Apol of agayne he anoweth, that the Catholikes in his tyme and .

in the ashes feeds of evernity; I honour the body, which instructeth me

to loneour Lord, which hath taught me for his fake not to be dannted

with the horrour of death. And why should not the faythfull worship

that body which the very deuills do reuerence? Could this holy Fa-

before

ght me

The Grounde of the Catbolike, before were called (1) Crucis religioses, that is, Deuotes, or religious worthipers of the holy Croffe. Writing likewife to his wife he testified, that the Catholiks vsed the holy custom (k) Lib. ad (k) Reptandi in carcerem ad ofculanda vincula, that is : to crepe to Pxorem n. the prison, where the holy Martirs were, to kille their bods: 16. like to that of S. Hierome, speaking of the wood of the Croffe of our Saujour : (1) Will that day once come when it shall be (1) Lib. . Lawfull for vs to enter in o our Sauiours denne ? and to licke the wood ep.fam. ep. of the Croffe. Of the vse of Images Tertullian likewise maketh mention in his booke (m) De pudicitia, teaching that the custome was, in his tyme, to engrave or paint upon the holy chalices, and else where, the picture of our Saujour carrying a theepe on his shoulders, conforme to that of the Bi-(n) Luke c. ble: (a) And when be had foundit , he layeth it on his shoulders with ioy. Finally he maketh mention of annuall Maffes, & obla-85 . D. 5. tions offered vp for the faythfull departed, and on the dais wherin the Martyrs shed their bloud for Christ, praysing (0) Lib. de therby God for their constancy : (0) Oblationes (sayth he) pro coron.mil. defunctis, pronatalitijs annua die fasimus. It is true, that Tertul-6. 4.1, 26. lian a most famous, and learned writer of this age had fundry erroneous opinions, wherof he is accused by the holy Fathers of the enfuing Ages, which errors of his ca no way be prejudicious to the Catholike doctrine, and opinions, which he teacheth to have beene vniverfally believed in his tyme and age, and wherof no auncient Father accuseth him as of erroneous doctrine; accusing him nevertheles of fundry particular errours, which as then, fo now are agaynst the doctrine of the Catholike Church, whereunto if he fubmitted his judgement (as other holy Fathers have done) in all his bookes, and writings, fuch doctrine may be called erroneous, though not hereticall. Let vs ioyne Origen to the forefayd Fathers, who witnesseth, that the deuills feare nothing more, then the figne of the Croffe, knowing well to have bene vanquish-(a) Home ed, and ouercome by the holy Crosse. His wordes are : (a) m Exodo Quid timene Damones ? Quid tremunt ? fine dubio crucem Christi, in qua triumphati funt , in qua exuti funt principatu corum & potestate.

And Roman Religion. Cont. 2. Timor ergo & tremor cadent fuper eos, cum fignum in nobis viderint 9110, Critici fidebrer fixi. 2. (b) He teacheth that the Crolle devout- (b) Li. ..

ly beheld, hath a great force agaynst temptations. (c) That mep. ad the cultom was among the Catholiks before, & in his time Rom.

to make the figne of the Croffe voon their torhead. Finally that the holy Croffe was euer in great honour among (c) Home the Catholikes , (4) Gandentes leuemus boc fignum in bumeris no - 2 in pfal.

Aris victoriarum vexilla portemus: Immortale lauacrum portemusin 38. frontibus noftris : tum damones viderint contremifcent. Qui aurata (d) Hom. 8. capitolia non riment, crucem timent &c. Exultemustag fratrescha- in dine f.

risimi, & ad Crucis similitudinem (anctas in calum leuemus manus;

cum fie nos damones armatos viderint , opprimentur.

S. Cyprian is plentitull every where in this matter especially in his booke de pnicate Ecclesie, and else where: his words be: (e) Q od in hoc dicit Dominus, Tranfi mediam Ierufa- (e) ZB. e. lem, & notabis signum super frontes virorum , qui ingemunt , & com. Inmarent ob iniquitates, que funt in medio eorum &c. And agayne, he doch infinuare the cuitom to mak the figne of the Croffe vpon ourforhead : (f) Frons cum signo Dei pura Diaboli coronam (f) Serm. de ferre no potuit, corone se Domini reservauit. Finally coparing the lapfis. circucifion of the old law with the figne of the Crofle vsed in the new law, faith, that circumcifion was not a remedy instituted for all (as for women) but the figne of the Croffe was instituted for all both for men, and women : (8) Illud (2) Lib. 12 fignaculu feminis non profecit : figno autem Domini omnes fignantur. conera lud. He augweth likewise that Moyses holding his hands and . . armes (making therby the forme of a Croffe) did ouerthrow, Amalech : (h) Hoc figno Crucis & Amalech victus eft ab lefu per (h) Lib. s. Morfem : which victory the Bible witnesseth : (1) And when cons. Inde Moyfes held up his hands , Ifrael prouayled : but when he let his hands cap. 28. downe, Amalech preuayled. I omit fundry other testimonies of (1) Exod.es the Fathers of this Age or Century, to be short.

17. 7.11.

במדיים ביני שיוות שינושים של יחד, קולה או בינה פריל. צד פעולכוי מא o en encilen paferant diementationes & folomiter Bonia commen-

cer such transless with the image of Chill () Creds and plantlud la-

Rome the Images of S. Peter, and S. Paul navnied and invered

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That the Ministers have corrupted the Bible in fundry places, to make Images odious to the people &c.

The fecond Section.

He Ministers by their corrupted Bible shew plentiful ly that they will ever take Antichrifts part in denving the honour, and worship due to the Saints in heaven, the true friends of Christ; for the which cause they deny their merites, their good workes, their Reliques, their Images agaynft their owne Bible, which witneffeth that the Saints in heaven (as having bene, and being actually the speciall feruants and friends of God) should be honoured, & had in perpetuall memory: (a) The inft shalbe in eternall memory, faith David. Agayne, (b) The memory of the just shalbe bleffed. To this end then they have corrupted fundry places of the Bible, to make the Images of the Saints odious, as that of the Acts of the Apostles : (e) Then the Towne-Clerke, when he had flayed the people . fayd : Tee men of Ephefis , what man is it that knoweth not, how that the City of the Ephesians is a worshipper of the great Goddeffe Diana, and of the Image which came downe from Iupiter? Where the Ministers impiously, and maliciously have put in the word Image which is neyther in the Greeke, nor in and louis- the Latin, to discredit therby the vie of holy Images. This forme of proceeding of the Ministers, in adding vnto the text, as it is most abominable before God, so in due tyme it will be punished with eternall damnation, coforme to that of their owne Bible : (d) If any man shall adde vnto thefe things; God shall ad onto him the plagues that are written in this booke. S. Augustin was farre different in Religion fro the Protestants, who witnesseth that in his tyme the custome was to see at Rome the Images of S. Peter, and S. Paul paynted and joyned (e) Aug. together with the Image of Christ: (c) Credo quod pluribus locio simuleos cum illo pictos viderunt, quia merita Petri, & Paulteriam propier eundem passionis diem celebrius, & solemniter Roma commenday. Declaring therby, that the Saints in heaven are honou-

(2) Pfalm. 2. P. 7 . (b) [] 41.10

D. 7.

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Quisnelcias Ephoficrum Ciui tatem, cultricem effe magnaDi ANG PIES

(d) Reuel. cap. vit. v.

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MANZ.C. BC.

And Roman Religion. Cent. 2. sed in their Images; yea those holy Apostles Peter, and Paul, the Patrons of Romeare there more honoured then ener Romulus the builder of Rome, fayth the fame holy Doctour : (1) Shew me I pray you any Temple of Romulus of fuch (1) Tom go bonour at Rome, as I shall there shew the memory of Peter: who is bo- op. 44. noured in Peter but Christ, who dyed for all ? The second corruption is in that place of S. Paul: (8) And what agreement hath the Temple of Godsvi h Idols ? Which (9) . Coplace at the first casting down of the Churches in Scotland rineb, cap, by the Lords of the Congregation was turned otherwife: 6. V. 16. (h) And what agreement hath the temple of God with Images? If the Ministers had any conscience, any feeling of God, any de- (h) In the fire to teach the truth, any zeale to faue foules, and not to Bible 15030 blind them lewdly; they would willingly learne, what difference is betweene Images, and Idols of S. Augustine that auncient holy Father, who fayth : (1) Ipfa simulatra que (1) In Pfalo grace appellantur adan, quo nomine iam ptimur pro Latino, oculos 1330 habent & non vident , & catera qua de hisideo dicuntur , quia omni fensu carent. If any man would fay to my Lord Bishop of S. Andrews : My Lord, you are created to the Idolf of God. and you must ayme to perfit this Idoll of God in you, and to haue a particular care of your children, which are your Idols, insteed of faying: You are created to the Image of God &c. Would not fuch a man be thought foolish, & doltish? Let vs speake more playnly, Idols, and Images are all: one fay the Protestants; but the Protestants give honour to the Kings Images, at the least civil honour, Ergo the Protestants are I dolaters, seing that no fort of honour can be giuen to Idols: Agayne, euery King in his Kingdome is an Image of God, that is, an Idoll of God, Ergo, the Protestants in that they worship, and serve the King, worship; and ferue Idols: can there be greater abfurdities? The third corruption is in the Epiftle to the Ro- (k) Rom. manes : (k) Bat what farth the answere of God to him ? I have re- c. 11. 1.14. ferued vnto my felfe feauen thousand men , which have not bowed their kneeto the Image of Baal. Beza and fundry Bibles of the

Hugenots in France do thus traffate, putting to the text, the

word Image, which is neyther in the Hebrew of the old Te-

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flament (whereout this place is taken) nor in the Greeke of the new Testament ; yet our gentle Maisters by the internall motion of the holy Gholt may adde, and take away to the written word as it pleafeth them: but the article, ve In cap, re, fayth Beza, the weth that win should be understood; where ed Kom. in Beza is a manifelt ignorant, for as much as that, rather Aftaries lezabel her Goddeffe should be enderstood, as proueth manifettly the first of Kings Chap. 18. 19.2. Because the word Baal being generall to all Idols , Gods or Goddeffes, is now and then of the masculine or feminine gen-(1) Adrap. der, as witneffeth (1) Theodoreum: And the Hebrew wordit felfe Bahbal, which fignifieth properly to commaund, to gouerne, is diverfly attributed, now to one God or Goddelle. (m) Num. then to another, as (m) And I frael coupled himfelfe vnto Baal-peer, cap. ss. b. called fo from the hill Peor, wheron that talle God was honoured. The like is in the fecond of the (a) Kings where he (n)Cap.z. is called Beelzebub; that is, Lord of the Flyes, by reason P. s. of the great multitude of flies, which commonly were voo the Gentiles Altars in regard of the beafts there immolated. 4. The Puritans accuse vs Catholikes of Idolatry for the vie of Images; but I intreate the Christian reader to fet afide passion, and to consider, how that the doctrine, and Religion of the Puritans, is nothing elfe but manifest, and abominable Idolatry. For the better understanding hereof (o) Tertal. it is to be remaked, that the holy (o) Fathers with one conib. de Ido - fent do auow, that Idolatry then is committed, when the hole cap. s. nour due to Godonly is given tothe creatures, as to the Sunne, to S. Cyprian the Moone, to Hercules, to Mercury, and fuch lyke. Now in exbort . there be two forts of this Idolatry, fay the same holy Faad Martythers, the onward, visible, and material I dolatry, which res-SAug. it given outwardly to the vifible Idols, and Gods; and fe lib. t. de Trinit . c. the Persians , and Chaldeans adored the Starres for their 6. C ali Gods; the Ægiptians adored fundry beafts, plants, & other palinno pictures; the Gracians their Captaynes, and the foure Elements; the Romanes as they ouercame any nation, or kingdome, they worthipped lykewise the Gods of that kingdome, having made, and builded in Rome to fuch an infinite multitude of Gods a place yet extant, and called Pan-11201011 theom

The Ground of the Catholike,

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And Roman Religion. [Cent. 2. then, that is, to all the Gods. The other fort of Idolatry is called fpirituall, inward, and inuifible; which is then, when aman doth imagine with himselfe inwardly, and in his mind a God different from the true God, and defendeth obstinatly erroneous opinions agaynst the true God. The outward Idolatry was in Salomo perhaps without the inward: (P) For Salomon followed Ashtaroth the God of the Cydonias, (p) . Res & Milcom the abomination of the Ammonites. It is very lykly that capalle Diso Salomon after fo many bleffings; & guifres of God thought not those Idols truly in his mind to be God. The inward, is in all those, who with passion, and obstinacy of mind defend, or follow any opinion agaynst the true Church of God. So the Prophet Samuell called King Saul his transreffion, and rebellion agaynft God, Idolatry : (9) For rebeltion is as the sinne of witchcraft, and transgression is wickednesse, (9) to Sam. and I dolarry. Because thou hast cast away the word of the Lord, ther- cap. 13. 10 fore he hath cast away thee from being King. For who disobeyeth God or his Lieutenant , or Gods true Pattours (wherefore our Saujour fayd playnly (2) He that heareth you heareth me, ((1) Luk.10) bethat despiseth you, despiseth me,) leaueth the Counfell, and Will of God, and honoureth, and adoreth his owne proper judgement, and fantasie. Conforme to which doctrine S. Hierome fayth of the lewes: (1) As the Gentiles adored their corporall Idols, even fo the Iewes do hold for Godithe Idols which they (f)S: Hier. have made in their foule, and minde, and therefore are Idolasers. And in cap. 8. S. Augustin explicating those wordes of Tosue : (1) Then put Hose. away (fayth he) the strange Gods which are among you, and bow your harts unto the Lord God of Ifrael, fauth: (") Thinke not that (t) Cap. co when Ioshua vfed fuch wordes , that the lewes had any Pagan Idols . 23. among them, fince a little before he prayfed their obedience : But the (v) Libs 6. qq.in lofus Prophet loshua then ded fee that the lewes had in their harts manyer- cap. 200 voneous opinions of God, and against Gods Maiesty, which as Idols the Prophet I oshua commanded to beput away. Likewife, S. Paul calleth the inward, and finnefull motions of the minde In dolarry, (w) Fornication, vncleannesse, the inor dinate affection, euill (w) Colof. concupiscence, and conetousnes, which is Idolatry. The Turkes, and the Iewes in thefe our dayes have no outward Idols, yea they believe God to be Crea-COUL

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(x) Hier. in cap. fie Hofee (

the true Church, and Religion, forging vnto themselves a God and Religion according to their owne fantalie, are called true Idolaters : Conforme to which doctrine S. Hierome, with the rest of the Fathers anowe constantly, that those, who have left the Catholike & Roman Church forging vnto thefelues new opinions, are Idolaters: (x) Allberetiks have their Gods, & what foeuer they have forged, they adore the fame as sculptile, and conflatile, (that is) as a grauen, and molten Idell. And agavire he augwerh, that what foeuer is fooken in the Scrip ure agaynft Idols, or Idolatry is fookenlykewife againft the hea resikes as frirmall idolaters. For as much as that in denying the authority of the holy Church, the universall confent of the holy Fathers, they tye themselves to the Idoll of their owne fantasie, and judgement, as the Protestants, and Puritanes do: (Y) What foener according to the letter, is (poken against the Idolatry of the lewes , thou must needs referre all this vinto them. which under the name of Christ worship Idels , andforging to themfelues peruer fe opinions, carry the tabernacle of their King the deuill, and the Image of their Idols ; for the worship not one Idoll, but for the variety of their doctrine they adore diners Gods: And he put in very well (which you made vnto your felues) for they receyued them not of God, but forged them of their owne minde. And speaking of the Idoll of Samaria he fayth: We alwayes under frand Samaria, and the Idoll of Samaria in the person of the heretikes , of whome it is faid: (2) In 8. () Woebe vn:o them that despise Sion , and trust in the mont of Samaria, for beretikes despise the Church of God, and trust in the fallbood of their opinions, erecting themselves agaynst the knowledge of God, and faying swhen they have denided the people (by fchifine) we haue no part in Dauid , nor inberitance in the sonne of Isai. Which comparison of herefy, and Idolatry, is grounded in good reason: for as Idolatry was the ground, and spring of all vices among the Pagans, fo is herefy the finks of all abominations among the Christians . 2. Idolatry came first in

when the world wasfull of corruption and vice, as of ambition, auarice, ignorance, and pride ; euen so the heresies of this our age were planted by Luther, Caluin & Knox

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And Roman Religion. Cent 2. 31

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of vice, and abhomination, especially of pride, and ignorance. 3. Idolatry tookeaway the true worthip of God vader pretext of naturall liberty; fo the herefies of this our age doe take away the true worthip of God under the present of the Ghospell, and reformation, teaching for justice, injuflice, for faluation perdition, perfidie vnder the pretext of Fayth, and Antichrift under the name of Chrift, as wifely fayth S. Augustine: (*) There is another fort of worshipping Idols (*) Debera much more wicked then this outward, which is then, when men adore Relig.c. D their owne fantafies, and call Religion all that which is forged in the fornace of pride, and temerity. Wherfore the Puritanes leaving the path of the holy Church, not being able to proue, no not one debatable point of Religion by the expresse word of the Bible, refusing the constant, and vaiforme doctrine of the holy Fathers, not making account of the Catholike Religion, which hath bene among all nations these fixteene hundreth yeares, and forging to themselves new opinions, new translations of the Bible, new expositions of the word of God, and a new Religion; are convicted of manifest Idolatry, and of manifest Superstition, wherewith they feduce the poore people, vnder the cloke and pretext of Reformation.

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The 6. and 7. Article.

That the custome of the Catholike Church in this Second Age, was univerfally to honour the Saintes in heaven, and to pray unto them.

CHAP. IIII

b) mot being able to prouce

Aning taught before the honour due to God, to the Saints, and to things apertayning to them, it is easy to see that the Protestants in denying the honour due to the Saints the friends of God, deny likewise and resuse the honour due to God himselfe; and consequently doe play the Antichtist, and do agaynst that

common and naturall faying among vs in Scotland : Lone me, and loue mine, that is, if yee loue me truly, yee must also louemy friends: and we see by experience, when we loue a friend fincerely, we loue for his fake his friends also, yea his feruants, yea his Ring or his Image, and whatfoeper hath bene deare, and beloued of him. Conforme to which natural light the Catholiks, out of the great love they carry to God, they loue those who have bene Gods speciall friends, as the bleffed Virgin Mary, the holy Apostles, the holy Martyrs, and fuch : who as they have bene speciall and constant friends of God in this world, and do raygne now with him in heave; fo we should love them specially, and loue those things which doe appertayne vnto them. Wherof I inferre, that the Protestants in denying the honour due to the Saints in heauen, deny in lyke manner the honour due to God himselfe, as is manifest by this example. Put the case, that a particular Gentleman in Scotland

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land should professe great loue and honourtohis Maiosty; yet could not abide to heare a good word of his glorious mother B. Queene Marie the Martyr, yea would reuise her. miscall her, vnder the pretext, & colour that he will have al honour to be given to his Maiefty alone, that the honour which is given to the mother is taken from the fonne; put the case, that this proud, and lofty-minded Puritane passe by my Lords Chauncellour, President, Treasurer without mouing his cappe, and appeare before his Majesties honourable Councell, without mouing body,cappe, or knee, & being demanded of this his barbarous forme of proceeding Thould answer: All honour should be given only to his Maiesty, none to bu Lieutenants, fauourits, and friends; for that which is given to bufriends is taken from his Maicfty. Put the case, that when soeuer he do find his Maiesties I mage he should deface and defile it, vnder the pretext that he giveth all honour to his Maiesties owne person, none to anything that appentayneth to his Maiesty: would you take such a Gentleman to be a loyall subject to his Majesty? For would you not sufpect such loue towards his Maiesty to be nothing else, but playne hypocrify and difloyalty? So do the Protestants in Scotland: they professe all hononrand affection, say they, to Christ, but they reaile his mother, and will have no honour give vnto her; they beare no respect to Christs favorits the Apostles, and Martyrs; which is all agaynst the law of friendship, and agaynst the common Prouerbe, love me, and which the beames of all creatures, their cabnert un sud

But the holy custome of the Catholikes hath ever bene to professe mutuall society with the Saints of heaven, mutual communion, and participation of benefits; in token whereof we say in the Creed, I believe the Communion of Saints. We of duty should honour the Saints; they of charity pray for vs; we honour, and prayle their felicity, they help and relieue our mifery; we declare vnto them our pouerty, and wants; they supply the fame by their merits. But let wis heare the Bible : (4) Goe to my fernant lob, and offer (a) lob. 4. vp for your selues a burnt-offring, and my servant lob shall pray for 42. D. &.

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The Grounde of the Catholike. ues to lob, to the end he should pray for them, though lob was yet liuing in mifery, and doth not God much more commaund vs now to pray to lob, and the Saints raigning in glory? If it was commendable in S. Paul (and no wayer derogating to the mediation of Christ) to defire the Ro-(b) Rome manes yet lyuing in mifery to pray for him: (b) Alfo breibres e, 15. 9. 30 - I befeech you for our Lord lefus-Chrifts fake, and for the loue of the Spirit , that yee would ftrine with me by prayer to God for me ; thall it not be lawfull to pray to S. Paul now living in glory, (e) Ambr. fince they are (e) beholders of our life and actions? They fee our L'deviduis. distresse, & heare the complayntes we make ; they know our estate, fayth S. Augustin, by the report of the Angells our faythfull Guardians, who have dayly intercourse betweene them, and vs. As Cornelius his good An-(d) A& . gell witneffeth : (d) But when he looked on him, hewat affrayd, & e. 10. D.4 fayd, who art thou Lord? And be fayd vnto bim, thy prayers, and thine Almes, are ascended into remembrance in the fight of God. Which place is corrupted by the Ministers. But how doethe Saints, and Angells in heaven know our prayers, and the present estate wherein we are? Besides the report, and relation of our good Angells, there is other meanes, wherby the Saints in heaven have certaine knowledge of our outward actions, and insward thoughts, fo farre forth as it is needfull for vs, and expedient to them; for as much as that the Saints do fee, and behold our actions , and prayers, in the brightnes of God, as in a faire resplendent glasse,

(e) Lib. 12 in which the beames of all creatures, their nature, & permeral.cap. fection more clearly thine, then in themselves, sayth S. 11.6 15 . Gregory : (e) What can the Saints be there ignorant of, where they (f) Greg . know him who knoweth all things ? The third meanes whereby Nay orat: the Saints in heaven know our prayers, and actions, fay(1) fun. in fo-tord Gorg. S. Gregory, and (8) S. Augustine, is, by a special fauour, & re-tord Gorg. welation of God, who openeth to them, as to our special frieds b. decure whatfoener is behoovefull for them to know. Doth not the promores. Bible witnes, that the holy Angels in heave know, and reresp. 19. joyce at the convertio of a finner: (b) There wiey in the prefeceof (b) Luk.45. Angels of God for one finner that converteth? Doth not the Bible V. 100 Likewife witneffe that the Saints in heaven S. Peter, S. Paul

gh lob more n igning Wayes he Robreibren e of the ; thall glory, fee out know e Aninterod Anrayd & s, and God. eauen e are f there rtaine ights, them; . and laffe,

taine aghts, them; , and laffe, per-th S. se they except ay (1) de re-tieds et the dre-tieds and and

And Roman Religion. | Cent. 2. 37 and fuch, are like vnto the Angells: (1) In the resurredion they (i) Matth. wriber marry wines , nor wines are bestowed in marriage, but are as 22 . & the Angels of God in beauen? Wherfore then even as the Angels Mark. 12. know the estate of their Pupils , know their prayers , and D. as. miferies; fo do the Saints in heaven know our estate, and things belonging vnto vs. If many holy men, even in this mortall life, either by the guift of prophecy, or by the extraordinary fauour of God have disclosed the hidden thoughts ofmens harts, fundry things to come, and thinges done farre distant from them, much more thould this priviledge be graunted to the Saints in heaven, fince the excellency of that happy estate challengeth much more. So Elifæus, being a mortall man and far distant from Giezi, knew of the bribe which Giezi tooke : (k) Went not mine hart with thee, (k) Reg. s. when the man turned agayn from his chargot to meete with thee ? Is V. 26. this a tyme to take money and receyue garments &c. Likewife S. S. Peter disclosed the inward Sacriledge of Ananias, and Saphira : (1) Then fayd Peter : Ananias , why hath Satan filled thy (1) Act . 9. bart, that thou shouldft lie unto the boly Ghoff, and keepe away part D. 3. 9. of the price of the possession? V pon the which words S. Augufline fayth in commendation of vowing of chaftity: (m) If it displeased God, to withdraw of the money, which they had vowed to God; how is he angry, when chastity is vowed, and is not performed (m) Aug. &c? If then S. Peter, yet a mortall man, did know the in-diverfis, ward thoughts of Ananias, much more is he able, now being glorified, to know our prayers; which reason S. Augu- (n) Aug. ftin learnedly profecutethin Elizaus, and confequently in lib. at. de S. Peter his fact, faying : (a) If the Prophet Elizawabfent in body civit, c, 290 did feethe bribe, which his fernant Giezi receyued of Naaman Syrus, how much more shall she Saints fee all things when God shall be all in all vite vs? I might to the same effect produce fundry other authorityes of the Fathers, which to deny is nothing elfe but an impious, and abominable con tumacy of the Prote-Stants.

4. I will end with this place of S. Peter exceedingly corrupted by the Ministers, and whereby S. Peter promifed to pray after his death for the Catholikes: (°) And I will (0). Pet. do my diligence, you to have often after my decease also, that you may cap. Living.

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(p)Orat.in Princip. Apoftol. envoluen tuis a deon THE PRETE ensmar jugs Tolinon. (q) In ; fal.

keepe a memory of these thinges. Which wordes feeme to have bene more playne in the Greeke copies, extant in S. Chryfostome (P) his tyme, who readeth thus: I will ende anour after my coming to beauen to remember you. (9) Occumenius likewife auoweth that fundry holy Fathers proued by this place, that the Saints in heauen after their death did pray for vs mor talls yet in life. Yea S. Leo the Great one of Peters succesfors in the Apostolike Romayne Sca, often attributeth the good administration thereof to S. Peters prayers : (4) Wear much bound fayth he) to give thankes to our Lord and Redeemer I [m-Chrift , that bath ginen fo great power to him , whome be med (r) Serm 3. the Prince of the whole Church : that if in our tyme also any thing be in aniver |. done well, and be rightly ordered by vs, it is to be imputed to his works, die allumpt. and his gouernement, to whome it was fayd, And thou being converad Pontifi. ted confirme thy brethren : and to whomeour Lord after his resurredion fayd thrife, Feede my sheepe; which now alfo without doubt the godly Paftour doth execute, confirming vs with his exhortations, and not ceafing to pray for vs, that we be not ouercome with any temptation &c. Befides thefe ancient Fathers, fundry learned, & famous doctours of late, proue out of this place the Innocatio of Saints, as Catherinus, Clarius, Franciscus Suarez, Gregorius de Valentia, Franciscus Turrianus, and others; whose confequences, testimonies, and explications thould be preferred by any wife man to the explications, & confequences of the Ministers, who shall never be able to proue by the expresse word of their own corrupted Bible, that, The Saints in heaven do not pray forvs : that, we should not pray unto the Saints, and fuch. But with vs Catholikes concerning this poynt of Religion, and all others , (1) The verity of the Scriptures is holden of vs, when we do that which pleafeth the vniverfall Church , which the authority of the fame Scrip:ure commendeth. Let ys then heare the consequences of the Church of God made manifest ynto vsby the holy Fathers of this second Age, of Century. a. . I will end which in his of S.

(1) Augn. lib. to.comtra Crc/co £40. 11.

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Tellimonies of the boly Fathers of this second Age, That we should bonour the Saints in heauen , and that they pray for vs.

The first Section.

. Justine a famous, and holy Martyr, witnesseth that the Catholikes worthipped the true God with Dinine worthip only, and worthipped the Angells with a religi- (a) Apol. worthip called Dulia: (a) Quinimo & illum verum Deum, a.ad Anto. Filium qui ab eo venit , no [q, bac docuit , & aliorum fequentium , Prumlmp. afsimilatorum á, bonorum Angelorum exercitum, & spiritum propheficum colimus & adoramus, verbo, & vertiate venerantes; ida, omnibus, qui dicere velint, vi edocti sumus, candide tradentes. And agayne he witnesseth that good (b) Angells are given vs by quall 300 Godtoaffift vs, help vs, heare our prayer, pray for vs, & Geneil, defed ws from dangers of body & foule, & to accompany at our dying day our foule to that eternall felicity, where the Saints in heaven pray for vs. Truly no reason can be given why mortall men may be prayed vnto, and not immortall. Saints in heaven, whose charity is greater without comparison, then ours heere, fayth S. Bernard: (c) That bleffed courry (c) In vigil doth nor change charity, but augment it. S. Hierome: (d) If the Aposiles, and Martyrs dwelling in corruptible flesh could pray for others, when they ought to be carefull for themselues; how much more after their crownes, victories, and triumphes?

SS. Petrica Pauli. (d) Hier. aduer [.Vigilansium.

S. Irenæus a holy Martyr, and famous writer of this age could not more playnly anowe the Innocation of Saints, then calling them our Advocats, and Intercessours, which title he giveth in playne termes to the Bleffed Virgin mother of Christ : (e) Sieut Eua seduita est (fayth he) (e) Irenart effugeret Deum, sic Maria suasa est obedire Deo, vei Virginis Eug us lib. 5. c. Virgo Maria fieret Aduocata. That is, as Euz was seduced to 19. disobey God, so Mary was persuaded to obey God, to the ferm. de end that of the Virgin Eua, the Virgin Mary might be Aduocate. Which is conforme to that famous laying of S. Ber- que meinard: (f) We need a Mediatour to our Mediatour, and who more pir Signu Profitable then the Bleffed Virgin Mary? Not that we need any magnum.

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mediatour besides God, in respect of his inhability or litle power, but in respect of our imbecillity , indignity , and bale virworthines: & thus meaned fome auncient Fathers faying, that we should not call voon the Saints in heaven

as thinking God not to be fufficient to help vs.

Yea it was a common custome in the primitive Church amongst the Catholikes, to make a couenant in their life tyme, that whether of them went to heaven before the other, he should pray for his fryend yet in life, as witnesseth S. Cypria who speaketh to the Catholikes thus: (5) Let vs pray mutually one for another, and whether of vs two shall by Gods clemency be first called, let bis loue continue, and bis prayers not ceafe for his brethren , and fisters in the world. And againe this holy Father exhorteth the holy Virgins and Nunnes in his tyme to pray for him after their departure: (h) Only then have ps in remembrance, when your virginity shall begin to be honoured ; that is in heave. Conforme to the which custom the Vir-

(h) Lib. de disciplina W babitu Virginum gin and Martyr (1) Potamiana promised at the houre of her Martyrdome, that after her death the would procure mercy

(i) Eufeb. 1. of God for Bafilides, one of the fouldiers that led her toexecu-6. cap. 4. tion : and fo the did. (*) S. Augustine lykewise in playne termes desireth to be helped by S. Cyprians prayers. And

(k) Libs de (1) S. Hierome intreateth the holy Matron Paula after her Baptif.cot. death to pray for him in his old age, affirming that the will Donat .c . the more easily obtayne, the nearer the is now ioyned to

17. Christin heaven. It is well knowne that the received cu-(I) Inerita. stome among the lewes, before the comming of Christ, Paula. was to pray to the Saints deceased, as witnes those wordes

(m)2. Ma. of the Bible : Iudas thought that , (m) He faw Onias (which inab. vo te. had bene the high Prieft, a vertuous, and a good man, reverend in behausour, and of fober conversation, well spoken, and one that had

bene exercised in all points of godlines from a child holding up his hads towards beauen, and praying for the whole people of the lewes. Agayne, Onias speaking of Hieremy the Prophet who was (n) . Mec. dead foure hudreth yeares before , faid thus : (n) This is a louer

c. sy. V.14. of the brethren, who prayeth much for the people and for the holy citty. to wit, Hieremias the Prophet of God. Which place auncient Origen, with other Fathers, citeth to proue the Inuocation

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And Roman Religion. (Cent. 2. 41

of Saints: which holy custome being familiar and youall. made the lewes to thinke that our Samour Christ lefus being on the Croffe did inuocate the Prophet Elias faying, (0) Eloi, Eloi, & some of the lewes when they heard Christ viethole wordes fayd, (P) This man calleth Elias. Finally a famous Protestant witnesleth : (9) That almost all the Bishops, (q)VV bis and writers of the Greeke, and Latin Church for the most part were forted with the doctrine of Free-will, of Merite, of Innocation of defece erc Saints.

P48- 4710 Origen speaketh playnly, and plentifully of this matter teaching vs first the cuttome, which was in his time to pray for those in Purgatory, and that those in heaven do pray for vs : (2) Propierea & memorias Sanctorum facimus, & Pa-

rentum nostrorum, vel amicorum in fide morientium deuote memoria in lob. agimus, tam illorum refrigerio gaudentes, quam etiam nobis piam con-Summationem in fide postulantes. 2. He auoweth that this point (b) Hom. of Faith was out of doubt amongst the Catholikes: (b) Quis 26. in Nin. enim (fayth he,) dubitat , quod fancti quig, Patrum , & orationibus nos inuent, & gestorum fuorum confirment, atque bortentur exemplis. 2. In conformation of this, he citeth the bookes of

the Machabees as canonicall, and true Scripture : (c) Sed & (c) Home omnes Sancti fayth he,) qui de hac vita deceserunt, habentes ad- s.in Cant. buc charitatem erga eos qui in boc mundo funt , fi dicantur curam gerere faluris corum & inuare cos precibus fuis, aig, internentu fuo apud Deum non erit inconveniens. Scriptum est nama, in Machabaorum li-

bris, (d) Hic eft Ieremias Propheta Dei , qui semper orat pro populo. (d) Macha. 4. Origen himfelte praieth to the holy Angels after this 15. v. 14. forme : () Obfecrat te Dominus omnis Angelorum chorus propter me (e) In la. qui pessima consummaui, pt miserearis super ouem, qua erramit.

Not only he prayeth to the Angels, but also to holy lob then in heaven faying: (1) O beare lob vivens in perpetnum apud Deum, & victor permanens in conspectu Regis Domini, ora pro nobis miseris, ve etiam nos terribilis Dei misericordia protegat in omnibus tribulationibus &c. 6. Not only he prayeth to lob to pray for him, but lykewise to all the Saints in heaven; (B) Incipram me genibus profternere, & deprecare vniuer fos Sanctos, (g) Initio vi mibi non audenti petere Deum propier nimietatem peccati, succur- lamenti rant : O. Sancti Dei, vos lachrymis, & fleiu pleno dolore deprecor, vi

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27. 7. 46.

(P) Matth.

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(1) Lib. 2 . in lob.

procidatis mifericordes eius pro me mifero, and in especial he prais eth to S. Abraham thus : Hei mibi Pater Abraham, deprecare pre me, ne de finibus tuis aliener, quos valde cupius, nec condigne quiden

propter ingens peccatum meum.

nes, fayth S. Augustine.

de Rella.

Innocenti

37.

S. Cyprian auo weth lykewise the constant, and Catholike beliefe of this Age concerning this point faying. that the holy Innocents, which were put to death by he rod, in heaven pray for vs : (h) In ordine Sanctoram Protomar-(h) In lib . tyres primum habent locum, & fecretor um confcij dininorum propinquitage familiarissima clementiam Dei pro nostres exorant laboribus Magu, G qua vig, bodie funestus Herodes prosequitur , quorum sanguine morte Diabolus delectatur . Agayne, he witneffeth that the dayer of the departure of the holy Martyres, and of others, who dyed in prison for the Catholike Religion were remarked. and in regard therof Sacrifices offered to God in thankesgiuing : (1) Quanquam Tertullus fidelifsimus, & doctifsimus frater (i) In epift. noster pro catera folicitudine , & cura fua feripferit , & feribat , at ad Clerum fignificet mibi dies quibu in carcere beati fratres noftri ad immortalitatem gloriofa mortis exitu transeunt, & celebrentur bic à nobis Oblationes, & Sacrificia ob commemorationes corum, qua ci ò vobifcum Domino protegente celebrauimus. This is then the beliefe & Religio of our holy, & auncient predecessours of the Church (k) Aug. of God through the whole world. Now, (k) any thing that

> That the Ministers have falfified the Bible in fundry places, which proque the Innocation of Saints .

to diffrute therof, as though it were not to be done is most infolent mad-

The second Section.

Hat place of lob, where Eliphaz defireth lob to call vpon some of the holy Angels, proueth manifestly (a) lob. 5. the inuocation of the holy Angells : (*) Call therfore if there D. C. be that will answere thee, and turne to some of the boly Angells. Where S. Augustine auoweth, that holy lob did invocate the Angells: (b) It formeth, fayth he, that lob doth pray the An-Colle

opases.c.s. the whole Church doth practice cobferue throughout the whole world,

And Roman Religion. [Cent. 2. to pray for him, or elfe the Saints to pray for him as for a finner. The wordes of lob in the three and thirtith chapter witnes this plainly: (c' There shall be an Angell speaking for bim, one of (c) Fer. of the thousands to declare mans equity. By reason that these two places do make forcibly agaynst the Ministers, they have corrupted them imploufly, turning the first by way of interrogation: Call now if any will answere thee, and to which of the Saints wilt thou turn? and taking out the word Angels, which is in the Greeke text, as the Caldaicke word Mikdoschim heweth lykewise playnly. It is certayne, that in putting in this interrogation, the fenfe is fully changed, and the words have another meaning; for the felfe fame fentence made by way of interrogation, & read absolutly, wil haue divers meanings, as is manifest in many sentences vsed in familiar talke, as also in that sentence of S. Augustin: He who made thee without thee, shall not faue thee without thee. Qui focit te fine te, non saluabit te finete. Signifying that mans cooperation of free will is necessary to faluation: which place the Lutherans doe corrupt to fignify the plaine contrary, only by reading the same sentence (to prove that man had no free-will concerning his faluation) with an interrogation thas: He that made thee without thee , shall be not faue thee without thee ? In the second place of lob, the Ministers have ta- (d) lob. e. ken out the word Angell, turning thus: (d) If there be any Meffenger with him &c. putting the word Meffenger, insteed of Angell to make the fentence obscure. After this forme a lew or Turke may turne all the Bible vpfide-down, as that : (e) Then the Dixell left him and the Meffengers came, and ministred (e) Matth, mobim Agayne: (f) The Meffengers that goe forth, and feuer the 4. V. 12. had from among the lust And infinite fuch places, where it (1) Marth. Were impiety to turne Meffenger for Angell. Can there be a 13. V. 40. greater finne before God, then to corrupt after this forme withour conscience, or shame the word of God? Is it marseyle that the Ministers effrontedly corrupt the holy Fathers, fince they are not affrayd to do the fame to the Bible, the haly Scriptures, the facred word of God? Is it not the right way to Atheisme to turne for Angell, Messenger; for Church, Congregation; for Prieft, Elder; for Sacrament, Secret, Befor Hell, Graue ?

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2. The second place corrupted by the Ministry, is there Pfalatio. v. faying of the Prophet David: I am partaker of all that feare thee, and that keepe thy commaundements. Wherby is fignifyed that all true, and fincere Catholikes are partakers of all the prayers, good workes, and merites of the whole militant Church, as likewise of the prayers of the triuphant Church that is, of the Saints of heaven, which is called in our Creed. The Communion of Saints. The Greeke text is directly for vs 2. gainst the Ministers. The Hebrew, Chaber, and the Chaldaick, Chabera, fignify cleerly to any vnpassionate man, I (g) Serm. am partaker. (5) S. Ambrose, (h) S. Hierome, and (i) S. Au-8. in bunc gustine, and others, turne the same place, I ampartaker. But

pfalmum . (h) In Co ment. in bee verba.

I pray yow how do our Ministers disguise, and detace this place ? I am , fay they , companion of all that feare thee , and keepe thy precepts. And in their merry metre they finge : Companion (i) Serm. 16 am I to all them, which feare thee in their hart &c. Is it a great hoin plal. 118 nour to King Dauid to be Copanion to some of the Tron-Lords of Edenbrough , who bragge to feare God ? How could Dauid accompany, or be Companion to all those that feared God? And fince none can keepe the commandements, as the Ministers, sayth he, how could the holy Prophet be their Companion? Are not the Ministers in coining such new translations to fauour their new opinions, convicted by S. Augustine to be manifest heretiks? for (k) He is an heretike, faythbe, who for some temporall commodity & especially for his glory, and principality, coyneth, or els followeth false

lit. credendi cap.

The third place corrupted by the Ministers, is this of Ieremias: (i) If Moyfes, and Samuell shall stand before me, my (i) lerem. 15 foule is not towards this people. Where, 25 before Chap. 7. 11. 14. God forbad Ieremie to pray for the Iewes, so here he saith; that though not only Ieremy, but also though Moyses and Samuel, (departed from this world longe before) shall pray for this people, yet they shall not escape the punishment for their finnes. By necessary consequence whereof it followeth, that Moyses, and Samuel after their death both could and did somtymes pray for the Iewes; otherwise the particular mention of these Prophets were not to the pur-

or new opinions, false or new translations.

And Roman Religion. Cent. 2.

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pofe if they never did, nor could pray for them, as learnedly proue(1) S. Hierome, (m) S. Chrisostome, &(n) S. Gregory (1) In his the great; and the Prophet Baruch confirmeth the same comment. faying : (0) O Lord Almighty, the God of I fraetheare now the pray - Vpon this ers of the dead of fraell, and of their children which have finned be- piace. forethee. Then the dead of Ifraell, prayed for the living; the (m) Hom. Hebrew word Im sabbamed in the future tenfe maketh for Thef. 1. ys, and sheweth both the malice, & Ignorance of the Mi- (n) Lib. .. niftry, in turning one tenfe for another, for they turne thus: Mor. cap. Though Moy [es and Samuel flood before me &c. The Chaldean 12. Paraphrait maketh playnly for vs: Im lacum Mosche. &c. If (0) Baruch Moyses, and Samuel shall stand before me to pray. &c. And the cap-3. V. 4. Greeke text alfo maketh for vs agaynft the Ministers, who in corrupting thus the Bible, inuenting Nouelties, & new translations in so waighty a matter, as is the matter of our Saluation, the word of God, and in speakinge peruerle thinges, do fhew consequently that they are manifest heretiks .

The fourth place corrupted by the Ministers, is that of S. Peter: (P) I will do my diligence, you to have often after my decease also, that you may keepe a memory of these things. Where (p) 2. Pet. S. Peter promiseth to pray after his death for the Christians, cap. 2. V.2. having promised before in the thirteenth verse to remember them, and to stirre them vp by admonitions, so long as he was in life: and after in the fifteenth verse promiseth consequently to remember them after his death; as with the rest the Greeke, and Latine Fathers playnly witnesfeth S. Chrifostom, faying: (9) Reioyce Peter the Rock of Faith: reioyce Paul the honour of the Church : reioyce Peter the entry of true rum Apoft. Religion : reioyce Paul the caire of Churches: reioyce ener in our Lord Peri & and offer vp your prayers for vs without interruption ; fulfill your Pauli. promife, for thou O Peter fayst : I willdo my diligence, you to haue often after my decease also The Ministers to take away the force of this place of the Bible have first put in the word alwayes, in place of the word often. 2. They have taken away all points, to make the sentence obscure. 3. They have transposed, and changed the words to the same end agaynst the Greeke text, putting the words, After my departing, after

(q) In na-

the wordes, to have remembrance, to deceyue therby the read der, and to persuade him, that S. Perer only sayth, that he shall with such diligence exhort the Christians so long as he is in life , that they shall remember him after his death; not that he personally shall remember them after his death; to the which end the Ministers most viciously. translate thus : I will endeauour therfore alwayes that yee also may be able to have remembrance of thefe thinges after my departing. Ca there be a more manifest marke, that the Ministers are heretikes, then thus to corrupt the word of God to proue their owne errours? which while they follow, they feeme to follow the Bible, faith S. Augustin : (2) All heretikes which receyue the Scriptures, and their authority, will feeme to follow them, whereas indeed they follow their owne errours and are therfore beretikes, not because they condemne them , but because they do not vnderstand them, or do viciously translate them.

The fifth place which the Ministers have corrupted for the great hatred they have agaynst the Blessed Virgin (1) Lukec. Mary, is in S. Luke, where the Bleffed Virgin fayth : (1) 1. 7. 48.

Because he hath regarded the humility of bu handmayd: for behould from henceforth all generations shall call me bleffed. Which prophecy of the bleffed Virgin is dayly fulfilled (by the Catholikes, not by Puritanes, who have scraped out the word Generations, agaynst the force of the Greeke word) when the Church, and the faythfull Christians keeping her festivall dayes, and faluting her fay, Aue Maria, and other fuch holy Anthymes: which place lykewise declareth the great humility of the bleffed Virgin, who as the was full of the grace of God; so she was of all vertues, & especially of humility, wherby the pleafed God more (fay the Doctours) the by her virginity. But the Ministers canot suffer her to be praised by reason of her humility, for the which cause they have thrust out the word bumility, translating thus : for be bath looked on the poore degree of his fernant, for behold from benceforth shall all ages call me bleffed. In the Greeke text, the word fignifieth bumility: as the Ministers being better aduised have traflated the same (t) Matth. Greeke word in other places : (t) Whofoeuer therfore shall huble bimfelf as this little child the fame is the greatft in the kingdom of bea-

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And Roman Religion. Cent. 2. um. And againe : (") God refifteth the proud, & gineth grace to the (") 1. Petri humble. The Siriack text likewise is for vs Catholikes, decher cap. 5 V.5. bemucece dametheth &c. that is, because he hath regarded the humi- 4. V. 9: lin &c. The auncient Fathers both of the Greeke and La- Rom. 11. 1. rin Church, with one confent, all read, Because he bathregar- 16. ded the humility &c. And not content to have thewed this litle lyking of the humility of the Bleffed Virgin, they feeme willing to diffemble the inward humility of hare, a chiefe vertue in our Saujour Christ Iesus, the Blossed Virgins fonne, for they have thus translated that famons sentence of his, (w) Learne of me, because I am meeke and bumble of bart, with leaving out the accustomed word , bumble : and this (w) Math. newfanglenes in vfing new inuented wordes and pro- c. 11. 1.29. phane noueltyes agaynth the forme of the Catholike Fayth, agaynst the phrase of the old and Apostolyke writers, come to vs by tradition of all ages and Churches, hath beene euer an infallible marke of new Ministers, and heretikes, of whome therefore S. Paul commaundeth vs to beware : (x) Auoyde prophane nouelties of wordes. In S. Augu- (x)1.Tim. fline his daies, when any good thing hapned to Catho- 6. 2. 200 likes, or when they entred into any mans house, or met any friend by the way, they vied alwayes to lay, Deogration, thankes be to God: but the Donatifts, and Circumcellians, impious heretiks of that tyme, being alwayes given to nouelties of wordes, forfooke the old phrase of the Catholiks, and would alwayes fay, Laus Deo, prayfed be God: from which kind of ordinary falutation (though good yet new- (y) in p/elly invented) the Catholikes did so thunne (fayth (7) S. Au- 13. gustin) that they had as willingly have met a theefe, as one who would fay Laus Deo, insteed of Deo gratias: so we Catholikes should keep constantly our Forefathers words, so we may the more eafily keep our old, and true Fayth receyued of them. Let ys not therefore vie with the new ministry of the Protestants, profane nouelties of wordes, as, amendment, for pennance; abstinence, for fasting; the Lords supper, for the Bleffed Sacrament; Superintendent, for Bishop; Congregation for Church; fobeit, for Amen ; prayfe the Lord, for Alleluis; Elders, for Priefts; Mystery, for Sacrament; Idel, for Image; inftrud-

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Instructions for traditions; and such. Thus if we do, the very wordes will bring vs to the Fayth of our forfathers, & keep vs therin, auoyding al wayes prophane noueltyes of words a S. Paul commaundeth vs to do. Truly those very auncient wordes yet vied in Scotland, Candlemaffe, Michaelmaffe, Andersmasse thew euidently that the holy Masse was in vie in Scotland from the first conversion thereof to the Catholike Religion, that is, fourteene hundreth yeares fince, or rather fixteene hundreth yeares fince; for at such festivall and remarked dayes, the holy Maffe was fayd with fuch great folemnity, that fundry gentlemen and commons came from abroad to see the celebration thereof. Do not lykewise the wordes we vse, S. Giles Church, S. Patrickes Church, S. Cuthberts Church, the Lady of Grace, Hallowmasse. and infinite fuch witnes the honour, and inuocation, which our forefathers vsed towards these Saints? What witnesseth I pray you the wordes, All foules day , holy-Roode day, Shirfthursday, Palme-funday, Corpus Christiday; Imberdayes, but the antiquity of our Catholike and Romane Religion? Which Religion, as the wordes themselves, did continue without any debatable contradiction vntill the comming of Luther, and Caluin, and yet are in vie; so the Catholike Apostolike, & Roman Religion, did euer continue in England, Ireland, and Scoland without any debatable contradiction vntill the comming of Luther, Caluin, Knox, & Paul Meffen a Minister.

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Their small deuotion vnto the Blessed Virgin Mary, may likewife appeare by their translating those (a) Math. wordes; (a) And he knew her not till she brought forth her first born c. 1. V. 25. Sonne, and called his name lefus; with thrusting in the word he, thus, And he called his Name lefus, giving away the honour of the Imposition of the name solely to soleph, against the ex-(b) Luke c. presse text of the Bible where the Angell fayd vnto her: (b) For loe thou shalt conceyue in thy wombe and beare a fonne, and shall 4. D. 3t. call bis Name lesus: Yea the Ministers considering the matter (c) Ifa.cap. without passion, turne with vs that of Isay : (c) Behold the 7. V. 14. Virgin shall concerne and beare a sonne, and she shall call bis name Emmanuel, the Hebrew word being of the feminine gender

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der, and referred of necessity by the Rabbins to the bleffed Rabby A. Virgin. Since then S. Mathew speaketh indifferently with - Kabbi Daout limitation to lofeph, is it not abuse of Gods word, and uid and epartiality agaynft the bleffed Virgin, to give the honour of thers. the imposition of that holy name to Ioleph, only; fince both the Prophet Isay, and S. Luke put the matter out of doubt, in giving it to the bleffed Virgin Mary? But let vs Catholikes euer honour the bleffed Virgin, as mother of our Sauiour, and speake reuerently of her with the holy Fathers, especially with S. Ephrem (who was thirteene hundreth yeares fince.) (d) O Marie mother of God (faith he) undefiled Queene of all, the hope of all finners, my lady most glorious, higher then heavenly Spirits, more honourable then the Cherubims, (d) Epbre. holier ben the Seraphims, the hope of the Fathers, the glory of the Hom. de Prophets, the prayse of the Apostles: by thee we are reconciled to Christ laudibus B. my God, thy some: thou art the belper of sinners, thou the hauen for them that are toffed with stormes, the folace of the world, the deliverer of the imprisoned, the helpe of orphanes, the redemption of captines, rouchfafe me thy feruant to prayfe thee : Hayle Lady Mary full of

grace, hayle Virgin most blesed among women.

To disguise the holy virginity of the Bleffed Virgin Mary, and to fignify that the had not made a vow of virginity, and that the was not losephs true wife, before the Angell appeared vnto him and fayd: (c) lofeph fonne of David feare not to take Mary thy wife , for that which is borne in her (e) Matth. is of the holy Ghost : The Ministers have corrupted the for- : . De sor fayd place thus : Ioseph Sonne of Danid feare not to take Mary for thy wife, adding the word, for, which is not in the Greeke nor Syriak text, where it is, Lemariam anthetoc, Marythy wife, and not Mary for thy wife: which particle, for, is added against the holy, and auncient, Fathers, who witnesse that the Bleffed Virgin Mary was espoused to Toseph before the was found to be with child, and before the Angell appeared to Iofeph. Secondly the Ministers themselves (alwayes addicted to the Spirit of contradiction) shew cleerly that before the Angell appeared to lofeph, Mary was lofeps wife: Then Ioseph her husband. 2. Foseph could not have beene minded to put her away, if the had not bene already marryed. 4. The Hebrew

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The Ground of the Catholike, Hebrew word, which is in the Prophet Isay (f) hhalma, fi-16 16. 7. gnifieth properly a true Virgin, & having with it (as it hath in the Hebrew text of May) he baiedigha, fignifieth a Virgin young in yeares, a pure Virgin in body, minde, and affection, year perpetuall Virgin; though without the fayd be basedigha, it fignifieth a (6) Virgin alfo, yet not one, who *4. Exed remayneth perpetually in her virginity, as it doth in Ifay, Exod. 10). who speaketh only of the Blessed Virgin, whome to have made a vow to God to keep perpetually her virginity witnes the holy Fathers(h) S. Gregory Nazian. (1) S. Bernard, (h)Orat.de & others. The which holy exaple of the B. Virgin Mary in mattutt . vowing perpetuall virginity hath being imitated by an in-Domini finite multitude of men, and women of all nations, yea by (1) Serm 4. Kinges, and Princes of divers Nations. And of our Nam Millus tion of Scotland, we have the example of holy King Maleff. colme the Virgin, of S. Richardis Empresse, S. Fiacre, S. Guthagon, S. Mungo, S. Edmond, S. Fridelinus, S. Mathildis, and many others, of whome I make mention plentifully in my booke intituled Menologium Sanctorum regni Scotia. But the Ministers drowned in flesh, and blood, and fenfuall pleafures, cannot vinderstand fuch things : no marmay le because, (k) A sensuall man perceyueth not the things of the (k) I Cor. Spirit of God, for they are foolishnes vnto him: neyther can be know Cap. 2. D.14 them, because they are spiritually discerned: which place the Ministers have likewise corrupted to hide their turpitude and fleshly sensuality, putting natural, for sensuall; knowing wel that those wordes, a naturall man, are taken in a good part, for any wife, and judicious man, and not for a fenfuall man. We Catholikes do cal the B. Virgin Mary Queene 8. (1) In she of heaven with S. Chrysostome, S. Basil, and the holy an-Greeke cient Fathers, who do pray vnto her after this fort : (1) Most Maffes of boly, undefiled, bleffed aboue all, our Queene, our Lady, the mother S. lames S Bafiland S. of God Mary, a Virgin for ever, the facred Arkeof Christs Incarnation, who didft beare thy Creatour: holy mother of unspeakeable light, Chryfoft. we magnify thee with Angelicall hymnes: all things paffe vnderstan-

ding, all things are glorious in thee, O mother of God. The Ministers I say, to dithonour the Blessed Virgin Mary, and to make

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her odious with the common people, have corrupted impioully that place of leremias ; (m) All houses in the toppes whereof they have facrificed to all the host of beauen, and have of- (m) Ierem. fored lybamenisto strange Gods: Vnderstanding by the host of cap. 19. De heaven, the Moone, and the starres, whereunto impioufly 3. the lewes offered Sacrifice. Now the Ministers insteed of thele wordes, the hoft of beauen (which are conforme to the Hebrew, and Greeke) put in their first printed Bibles, but now lately corrected, Queene of heaven. Because we Catholikes worthily doe honour, and call the Bleffed Virgin Queene of heauen. What is impiety if this be not? And what is hatred agaynst the Mother of God if this be not? Are not the Ministers not only voyde of wit , learning, and common sense in discouering so divelish a hatred agaynst the Blessed Virgin; butalso voyd of shame, and modesty, and more to be blamed then Turkes, and Saracens, who honour greatly the Blessed Virgin Mary?

Company (1) and the said Lorses True (1)

The 8. and 9. Article.

3. That the Catholike Church in this second Age, believed universally, that there was a Purgatory.

And that it was accustomed to pray for the

joules detayned in Purgatory.

CHAP.

He most famous writers in this second Age Tertullian, Origen, and S. Cypria

(a)Tertul. apud Cen-(b) Cypr. Tertul, lib. s. ad vxo. (c) Cypr. (d) Cypr in Jerm de Dn Clione Chrismit. (e) Lib. s.

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witnesse plentifully not only the Fayth of the Catholik Church concerning Purgatory, but also the chiefest, yea almost all the points of Religion, which we Catholiks now a dayes belieue, as (a) the cusu issores. Itome to receyue the Bleffed Sacrament fasting, (b) Refer-Cent.3. Col. uation of the Bleffed Sacrament, Sacrifice for the dead, [9] Sacrifice according to the order of Mechisedech, mingling of water with wine in the chalice, (d) Chrisme and Confirmation, & divers of our Sacramets, as witnes those words of S. Cyprian speaking of the Sacraments of Baptisme, and Confirmation: Tunc plane sanctificari & filij Dei effe possunt , fi lib. 2.ep. 1. Sacramento viroq; nascuntur. And againe (f) Chemnitius witnelleth that S. Ciprian reckoneth vp fiue Sacraments in his fermon de ablut. pedum. Lykewise those holy and auncient. Fathers do make mention, that ordinary succession of Pastours doth euer accompany the true Church; they do anow also the inferiour orders of Deacons, Subdeacons, Acolites, (f) Exam. Exorcists ; that (8) Priests might not marry ; that neyther part. . pag Priest, Deacon nor professed widdow might be Bygam; the vow of (h) chastity of Virgines; the religious habite of (8) Cypr. de facred Virgines; the (1) necessity of Baptisme: (k) vsage of

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the Crosse in Baptisme; Vnction, and other ceremonies of fingular & Baptisme; the vertue of the figne of the Croffe; the erecting of Crosses in private houses, and publike places; the necesfity of fatisfaction and pennance; Confession of finnes, abfolution given as now, with imposition of hands : Iustification by good workes; merite of workes; Freewill; the possibility of the commaundements; Lymbus Patrum, Prayer for the dead, Purgatory, prayer to Saints, Prayer to Angels, Apostolike and vnwrirten Traditions, Fastingdayes (Sunday euer excepted) Canonicall houres of prayer, prayer towardes the East, and finally the Primacy of S. Peter, and of the Romane Church. Which points of Religion (k) Origen the forfayd Fathers constantly auow to have bene vniuer- bom, 20 fally in their time, that is, in the fecond Age (as now in our tyme) belieued by the Catholike Church; and no holy Father did euer reprehend eyther Tertullian, Origen, or S. Cypria for belieuing the forfayd points of Religio, though for other particular errours they were greatly reprehended (especially Origen, and Tertullian) by the holy Fathers; which is an infallible argument that those for fayd points of Religion, were in this fecond Age vniuerfally believed in the Catholike Church, without any debatable contradiction.

2. As concerning Purgatory in particular, besides the proofes that I hauefet downe in the first Age, this is to be remarked: that two forts of persons depart this life, the one who hath led a holy life many yeares, and hath fully fatisfied for his offences past, grounded alwayes upon the satisfactions of Christ: another who hath runne a wicked race all his dayes, and committed innumerable sinnes, yet through the mercy of God, repenting in the end is pardoned, in the houre of his death, of his fins, by reason of the great contrition he hath had of them, not having leyfure tomake any satisfaction for them. Now I say, if this second person dying at the same instant with the former, enjoy the bliffe of heaven as soone as he, me thinkes that it were not conforme to the iustice of God, to reward him equally With the other, who before his death performed great fatisfaction,

Clericor. (h)Cypr. l. 1 ep. 9. 6 Tertul.lib.

de Velandu Virginibus. Cypr.de has birginum . (1) Cypr. l. 3.ad Quiri-

· 61:0/

The Ground of the Catholike tisfaction, and therfore he mult be delayed for a feafon of his felicity, vntill the penalty of his finnes be payed in Pargatory, fince it is the will, & pleasure of God, (1) to reward (1) Rom c. enery one according to his morkes. 2. P. 6. 3. Suppose then three seuerall sertes of persons A. John T. departe this world. The one dyeth pure and cleane from all kind of finne, as the Bleffed Virgin Mary; the other guilty of divers mortall finnes, and dyeth therein; the third only spotted with some venial sinnes, as many religious men by a special grace of God: the first without doubt goeth to heaven immediatly; the fecond to hell; the third goeth not to hell, because he is departed in the fauour of God, yet he goeth not to heaven immediatly, because (m) (m) Apoc. Thither shall not enter any videfiled thing. Of this third fort of cap. 20. V. persons speaketh S. Augustine, when as he sayth : (1) It's manifest that those who are purged before the day of Iudgement by te-(n) Lib. 21. de Ceuit . por all paynes are not delivered to the punishments of eternall fire. And Deicap. 24 agayne : (0) He who bath not happily tilled bis field , but bath fuffe-(0) Aug. red it to be overgrowne with thornes, hath in this life the malediction, lib. 2. de and curse of the earth in all his workes, and after this life he shall Gew . cont. baue eyther the fire of Purgatory, or everlasting payne. The Mini-Manich, c. sters cite, to disgrace S. Augustines doctrine in this poynt, that place of his, (P) The third place we are vtterly ignorant of: (p) Lib. s. Where S. Augustine denyeth only any third place of euerlastinge Ioy, or euerlastinge payne, agaynst the Pelagibypogn. ans, who graunted to the vibaptized infants, a third place of euerlastinge loy. But let vs come to the wordes of the Bible : S. Paul writing to the Corinthians maketh mentio of the custome then ysed among the Catholikes to afflict themselves for the soules of their departed friends, which affliction the Apostle calleth Baptisme; in the which signisication our Saujour also taketh the word Baptisme: (1) I have a Baptifine to be baptized with. And, (1) Can you drinke the Cuppe that I drinke, or be baptized with the Baptisme, wherwith I am baptized? meaning his future Passion on the Crosse: yea divers holy Fathers doe call bodily affliction (1) Baptifine of teares,

and Pennance: S. Paul then alluding to the ancient custome

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(r) Luke 11. V. 50 (f) Mok 20. D. 18. (t) Cypr. form de fa.

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10.

And Roman Religion. [Cent. 2. the Catholikes in his tyme, who did pray, make pil- Greg Na? erimages, afflict their bodyes, give almes for their departed lumine. foules, which they believed to be in Purgatory, faith: (") (u)1. Cor. Otherwise what shall they doe that are baptized for the dead, if the 15. D. 29. destrife not agayne at all ? That is; what doth it auayle the Christians, and the lewes to punish, fast, pray, and afflict themselves for the soules of the departed, if the dead rise not agayne to receyue the fruite, and benefite of their prayers? That the lewes prayed for the dead, it is manifest by the book of the Machabees cited in the first Age; which booke as the Ministers must needs credit, as much at least as an historiographer, so S. Augustine sayth playnly therof: (a) (a) Aug. 1. .8.de cinit. The bookes of the Machabees, not the Iewes but the Church of God efremeth canonicall. The Ministers seing the force of this place to prove corporall afflictions undertaken for the departed. have corrupted it so impiously, that it will be difficile to understand their translation, wherein they have taken away, to make the sense obscure, two severall tymes the greeke article, which is inall the greeke copies; their words be: Else what shall they do which are baptized for dead &c. Why are they then baptized for dead? Which impious traflation hath no more sense or meaning, then if a man should say: Let vs conney the dead to buriall. Is this to translate their Bibles faythfully according to the Greeke copyes? Is not this forme of corrupting the word of God abhomination before him? Is not this a finne agay nft the holy Ghost, to corrupt thus the Bible, the Sacred Text, the word of God, the holy Scrip-

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of the Prophet Baruch, who was scribe to Ieremy the Prophet. This Prophet then in playne termes prayeth for the (b) Baruch departed Iewes, saying: (b) Remember not the iniquities of our 3. 3. 5. 5. Fathers, but remember thy hand, and thy name in this tyme. And by reason of these manifest words of praying for the departed Iewes, and consequently of Purgatory (whereof the one is so linked with the other, that by the proofe of the some former, the latter necessarily ensuch) the Ministers deny this Booke to be canonicall, as lykewise that of the Macha-

bees.

The Grounde of the Catholike, bees. But fince they cannot thew any authority they have by the expresse word of their owne corrupted Bible, to preach and teach, farre leffe have they authority to make. tellify, or declare Canonicall, or Apocriphall bookes. Certes a world of holy and auncient Fathers, besides the Councells of (4) Laodicea, of (4) Florence, and of Trent (c) Canon exprelly observe, that Baruch is Canonical Scripture : and Pleimo. the whole Catholike Church hath euer fo believed. Now (d) De vni-(e) What soeuer the whole Church of God doth practise and observe one Armethroughout the world, to dispute thereof, as though it were not to be norum fefdone, is most insolent madnes, fayth S. Augustine. fione 4 . The third place, is that prayer made by the good (e) Epift. theefe to Christ vpon the Crosse, (f) Remember me when then 118.cap 5. (f) Luke shalt come vnto thy Kingdome. Of the which place fayth S. Au-23. V. 41. gustin (3) it is manifest, that there be some sinnes, which are forgi-(g) Aug. l. uen after this life, as conftantly the good theefe believed, otherwife he 6. contra would not have prayed Christ to baue remembred him after bis Iulianum death. cap. s. The fourth place is that of S. Paul to the Philippians: (h) At the name of lefus enery knee shall bow, of thofe in hea-(h) Philip uen , of those in earth , and of those vnder the earth . That is, the cap. 2. V. Name of lefus should be honoured by the Angels in healo. uen, by the Christians on earth, and by those of Purgatory vnder the earth. Conforme to which Apostolike doctrine the Catholikes when they heare the Name of Ielus, do reuerence the same, for the respect and relation which it hath to our Saujour Jesus-Christ, who is honoured in his name; not that the Catholikes honour the syllables of that name, (as the Ministers slaunderously teach the people) but the thing signified by the name, that is, Christ Iesus. Of the which holy custome S. Augustine maketh mention, witnessing to have carryed a particular denotion to the name (i) Lib . 3. of lefus: (1) This name of my Sautour (faith he) did fo piousty enter Confes.c. 4 into my bart from my tender age, that what soener was without this bely name though true & polished yet it did not fully delight me. Since then those worde under the earth, cannot be refered to deuils (k) In his in hel, it must needes be referred to those of Purgatory, as the holy Fathers, and late writers (1) witnesse. Yea the Minilocum. iters 2330

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hers for seeing the force of this place to prove Purgatory, have corrupted the same impiously thrusting into the text severall wordes which are not in the Greeke text, making thereby the sense obscure, and turning thus: At the Name of less should every knee bow, both of things in heaven, and thinges in earth, and things vnder the earth. Where those wordes, both of things, are no wayes in the Greek. Can things kneele at the Name of Iesus, or be there any senses things in heaven, in earth, or under the earth which kneele at the name of Iesus.

fus ? Finally that place of S. Luke, where our Saniour rayled from death to life the Prince of the Synaguogue his daughter, proueth a third place different from heaven, and hell: (1) He holding her hand cryed, saying, Mayde arise. And her (1) Lukeca Spirit returned, and she rose incontinent. The soule of this Mayd 8. V. 550 as likewise the soule of Lazarus (who had beene dead foure daies) after the departure, was neyther in heauen, nor in hell, Ergo, in some third place. Notwithstanding al these forfayd places a stubborne Protestant will not yield by reafon of his passion and lofty mind, who not being able to giue one place of the Bible, which maketh in expresse words agaynst Purgatory, will bragge, and boast of his necessary confequences, leaving therby the expresse word of the Bible, and tying himselfeto his owne expositions and cosequences, alleaging ever that the inward persuasion of the holy spirit guideth him, or rather blindeth him, But to these dreames of his and diabolicall consequences, let vs preferre the confequences of the holy Fathers of this fecondage, or Century.

Testimonies of the holy Fathers of this second Age, in proofe of Purgatory, and Prayer for the dead.

The first Section.

TErtullian one of the most famous and learned writers (m) Lib, a in this second Age witnesseth that the holy Masse was corona min vie to be sayd for the departed Christians: (m) Oblationes liniu. esp. 4.

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The Ground of the Catholike. (fayth he) pro defundiu annua die facimus. And a litle after he teacheth, that this holy custome to fay Masse for the dead came by tradition from the Apostles, though there be not expresse wordes in the Bible therefore: (") Harum & aliaoum einsmods desciplinarum, fi legem expostules Scripturarum, nullam innenies ; Traditio tibi pratendetur auctrix, confuetudo confirmatrix. litis cap.4. And againe in that booke of Monogamia (where he teacheth how a widdow should behaue her selfe) he exhorteth that the thould pray for the foule of her departed husband. otherwise the doth not the duty of a true widdow fayth he: (o) Lib. de (o) Enimuero & pro anima ciusorat, & refrigerium interim adpo-Monogaftulat ei , & in prima resurrectione consortium ; & offert annuis die-C. LO. bus dormitionis etus : Nam bac mit fecerit, vere repudiauit, quantum in ipsa est. And his booke de Resurrectione carnis, he teacheth accordingly, that, Martyrs goe directly to beauen, others doe fatisfy in the fire of Purgatory. 2. S. Irenæus (P) a holy Father & Martyr witnesseth cap. 2. & the fame, to wit, that certayne persons, as infants, dying Penarden in the grace of Baptisme, & in state of Innocency go diretime annot. Aly to heaven without Purgatory : Others there be, fayth he, s. in dicti who must needs be cleanfed after this life, before they enter into thatetibrum . ternall felicity. The same holy Father citeth another most ancient writer called Paftor (as witneffeth (9) Eusebius) who (9) Lib. s. maketh mention of the paynes fuffered in Purgatory: which bift. c. 8. auncient doctrine of both Pastor, and Irenaus is conforme to that of holy S. Chryfostome, who answeth that the offering vp of Sacrifice for the dead was enacted by the very Apostles themselues. Heare his wordes: (2) It was not with-(r)Home so, ad po- out good cause enacted by the Apostles, that in the celebration of the reverend mysteries a commemoration of the dead be made; for they pulum. knew that great profit, and much commodity redounded therby vnto them. Which holy custome of the Catholike Church gaue occasion to (1) Constantine the great / whome our Soue-(1) Eufeb. raigne King lames cleareth from all superstition) Empein vita rour to desire vehemently to be buried in a famous Church, Conflant. that he might therby partake the benefit of many denout praiers after bis decease. Which holy Emperour was imitated by another godly Emperour Theodosius the yonger: who (1) Pro-

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Proftrated bimfelf at the Reliques of S. Chryfostom, & made fup- (e) Theodoplication for the foules of his parents Arcadim & Endoxia The lame retus hist. appeareth manifeltly out of the Greeke Liturgy, or Masse Eccles. ab. extant in the workes of S. Chrisostome, where there is ex. scap. ss. nrefly mentioned facrifice of praise offred for holy Martirs. Prophets, Apoltles, and Sacrifice offered for others derayned in Purgatory. Which S. Augustine in Tyke manner excellently describeth, saying: (") Therfore at the table we do not (u) Treat. foremember Martyrs, as others departed, who rest in peace, that we 84, in Io. may also pray for them, but that they may pray for vs. And againo: (1) When the Sacrifices of the Altar, or what foeuer other Almfedeeds (x) Ang. areoffered for all the Bapiszed departed, for those that be perfectly in Euchr. good, they be thanke (givings, for fuch as be not very euill, they be pro- cap. see. pinations, for them that bepassing naught, although they be not any belpes or refreshments of the dead, yet they be some comforts, & confolations of thelixing. Declaring therby that thefelffame Sacri-

fice of the Maile is a protitiatory, & thanks-giuing Sacrifice.

3. Finally, the attempter out of doubt, since his Maiesty freely protesteth: (y) That wwas a very auncient custome in the publike prayers of the Church, to make commemoration of the (y) Casaldreased, and to desire of God rest for their soules, who dyed in the bon in the peace of the Church, sew are ignorant. What? Do not the very auncient monuments of Scotland witnes this holy cutoff Card, de stome of saying Masse for the dead? Doe not the very stances of many noble mens houses, the Immunities, Charters, and decrees of many noble men: such a greate multitude of Deaneries, Chanonries, Monasteries, Nunneries, Churches, Chappels have beene erected by our forsa-

thers to no other end then to have prayers, and Sacrifices offered for their foules? To this end the Monastery of Passy was erected by the samous and Royall house of Steward; to this end the Monastery of Newbottel, the Abbay of Holy-lood-bouse, the Abbay of Kelso, the Abbay of Lundors, the Abbay of Dere, the Abbay of Coldingam, the Abbay of Killos in my country of Murray: to this end many others have

beene builded in our countrey, whose sumptuous buildings or decayed ruines yet remayning, accuse the Ministers of

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Origen giueth sufficient occasion to the Ministers to believe that there is a Purgatory, fince he spake four-(a) Hom. teene hundreth yeares agoe fo playnly thereof : (a) Natura 14. in La- peccati similis est materia qua igni consumitur, quam adificari Paula Apostolus à peccatoribus dicitur, (b) qui supra fundamentum Chris fti adificant ligna, fænum, ftipulam. In quo manifefte oftenditur de cap. V. 13. quadam peccata ita leuia, vi Stipula comparentur, cui viig, ignis de latus din non potest immorari. Alia vero fano esse similia, qua ipse non difficulter ignis absumat, verum aliquanto tardius, quam in slipul immoretur . Alia verdeße, qua liquis conferantur, in quibus pro quabrate eriminum , diutinum & grande pabulum ignis inneniat. Ita ergo vnumquoda, peccatum pro qualitate, vel quantitate (ui panarum (c) 1. Cor. insta perfoluit. Likewise explicating those words of S. Paul.

(d) Hom. s.in Exod.

cap. h Dois (c) If any mans worke burne, he shall loofe, but he shall be fafehimselfe neuerthelesse, yet as it were by the fire, inferreth this confequence of Purgatory: (d) Ideireo igitur qui faluns fit , per ignem falum fit ; & si quid forte de specie plumbi habuerit admixtum , idienis decoquat , & resoluat , ve efficiantur omnes aurum bonum. And speaking of the space that every man remayneth in Purgatory, faith very learnedly with the Catholike Church that that space of tyme is only knowne to God : (e) Verum (faith he) becipsa purgatio , qua per pænam ignis adhibetur , quantis temporibus, quantifue faculis de peccatoribus exigat cruciatus, folus fcire

potest ille, cui Pater omne iudicium tradidit.

(f) Matth . 6. 5. D. 37.

(g) In Epift 53.4d Ant.

5. S. Cyprian explicating those wordes of S. Mattheway (f) Thou shalt not goe out from thence till thou repay the last farthing, inferreth thence Purgatory, faying: (8) Alind eft ad veniam stare, aliud ad gloriam peruentre, aliud miffum in carcerem non exire inde donec foluat nouissimum quadrantem , aliud Statim fidei, & virtuit accipere mercedem, aliud pro peccatis longo dolore cruciatum, emendari & purgare diuigne, alind peccata omnia passione purgasse , alind denig, pendere in die iudicij ad fententiam Doneini, aliud Statim à Domino coronari. He speaketh lykewise largly of Purgatory, & prayer for the dead in his Epistle ad plebem & clerum Furnitanorum, which omit to be fort.

But what if the Ministers themselves in their Con-

fellion

And Roman Religion. [Cent. 2. 61 fession of Fayth sworne, subscribed, and susteined by the three Estates of Scotland at severall tymes, do acknowledg a third place bet wixt heaven and hell, where the foules of the elect departed remayne ? Heare their wordes : The elect departed are in peace, and rest from their labours; not that they sleep, In the Coand come to a certayne oblinion , as some Phancastickes do affirme, fession of but that they are delinered from all feare, torment, and temptation, fayth ratise which we and all God his elect are subject in this life oc. As con . fied by the rary the reprobate, and vnfaythfull departed have anguish, torment, three Estats end payne that cannot be expressed; so that neyther are the one, nor anno 1560. the other in fuch fleepe, that they feele not their torments. If ney-the 17. of ther the elect nor the reprobate are empty, and voyd of tor- Auguston. ments, it followeth of necessity that the soules of the elect 17. be not in heaven, where there can be no torment at all. If not in heaven then in some third place, which we call Purgatory. 2. In the Ministers opinion the elect do not go immediatly to heaue after their departure, for heare they speak neuer a word of heauen. 3. They cite the text of S. Luke : but let any man read the chapter, and he shall never find, no not a word of fuch abominable blasphemies, or Pharifaicall superstitious doctrine. And this is the Clergy of our Puritane Ministry.

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That Ministers have corrupted and falfified the Bible in fundry places which proueth Purgatory , or a third Place.

The second Section.

Tisa wonderfull matter to see how the Ministers have corrupted the Bible, of hatred they carry to Purgatory, or of any third place betwixt heaven and hell. As in speciall that of the Prophet Holeas, who fortelling that our Sauiour after his death was to deliuer the soules of the just who remayned in that third place called Lymbu Parrum, and Purgatory, conforme to the expresse word of S. Peter, who fayth, that Christ, (a) Preached to them that were in prifon, which (a) 1. Pet. 3. had bene incredulous somtyme, when they expected the patience of God. in the dayes of Nos. Of the which words, S. Augustine infer-

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epift 9). (c) Hof.

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(b) Aug reth this confequence, (b) Therfore who but an infidellwill deny that Christ was in bell? The wordes of Hoteas be : [6] Out of the band of death I will deliver them : from death I will redeeme them. I wilbe thy death, O dea b; thy bitte will I be, O bell. which words being understood by the holy Fathers of that third place where the foules of the holy Fathers were detayned, the Ministers hauefully corrupted thus: 1 will redeeme them from the power of the grave. I will deliver the from death. O death I will be thy death. O grave I will be thy destruction. Where they have turned the word bell into grave, directly agaynft the Hebrew word School, and the Greeke word, which the Ministers shamelesly have turned agaynst the judgement and vie of all fort of writers . And this they call 'Reformed Religion, to vie words agaynst the meaning and vie all auncient Authors, Fathers, Councels, Nations, & kingdomes.

(d) zacha, 9. V. 21.

The fecond place which the Ministers have corrupted, is that of the Prophet Zacharie : (d) Thou also in the bloud of thy testament haft let forth thy prisonners out of the prison wherin is no water. Signifiyng thereby, that Christ after his Passion, in vertue of his holy bloud, relieued the soules of the holy Fathers who were in a pit or prison, where there was no water, that is, no tribulation or penalty, as witnelfeth S. Paul : (e) When he afcended voon high, he led Captivity captine. (1) Tertullian, (8) S. Augustin, and other holy Fathers testify the same : & the Hebrew word Bor, as also the Greeke fignifieth a prison, as the Ministers themselues do (g) Lib. co- witnesse in Exodus: (h) Vnto the first borne of the captine which era Pelicia- was in prison. Where the same Hebrew, and Greeke wordes numArris- are. The Ministers to take away the force of this place, not only haue mangled the words, but lykewise haue added (h) Exod. three seuerall words shalt be saued, which are not in the Hebrew or Greeke, translating thus : Thou also shalt be faued through the bloud of thy connenant, I have loofed thy prisoners out of the pit wherin is no water. Notwithstanding all this impious changing and corrupting of the text, the Ministers do Protest and sweare to the simple people that they have transla-

ted conforme to the Hebrew and Greeke originalls.

(e) Epbef. 4. 7.8. (f) Lib s. cont. Mar. cap 4.

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2. The third place is that of S. Matthew: (i) As Ionas was (i) Math. three dayes and three nightes in the whales belly : fo shall the Sonne of 12. D. 40. man be three dayes and three nightes in the heart of the earth. Wher- in the xaeby is fignified that our Sauiour after his passion wet down to Lymbus Patrum, or Purgatory, which is in the hart of the earth. Conforme to the Greeke and Hebrew, and to the Holy Fa- (k) Epift. thers (k) S. Augustine, (1) S. Ambrose, (m) Tertullian & 99'adEno. fundry others. Some Bibles of the Hugenots of France & dium. of the Ministers of Scotland, to signifie that this place is on- serio Paf. Iv to be vnderstood of the grave, have take away the word cha cap. 4. beart, thus: Ainfi ferale Fils de l'home dedas la terre trois jours & trois (m) Lib de nuicts. So shall the sonne of man be three dayes and three nights in the anima c. 55 earth. So great is the hatred they have agaynst Purgatory, yet they will be thought and called Puritanes, as purged

and cleanfed from all finne, not having any need of Purgatory .

The fourth corruption is that of the Acts, where S. Peter declareth that Christs soule after his death was not lett (n) Act. as in hell, as the Prophet David fortold, (n) Who for seeing spake v. 31, of the Resurrection of Christ, for neyther was he left in hell, neyther did his flesh fee corruption. Conforme to the which place S. Hierome faith, that death is the separation of the soule from the body, and that hell is a place wherin the foules are conteyned, eyther tormented with paynes or without paynes conforme to the quality of their merits. His wordes be : (0) (0) Incap. Infernus locus eft in quo anima recluduntur, fine in refrigerio, fine in 13. Hofee. panis, pro qualitate meritorum. The place without paynes is, Lymbus Patrum. See (P) Damascene, and S. Augustin, who (p) Serm. teacheth that it is an intollerable impudency to deny that de defuel is. the foules of the departed have appeared fometymes to those Aug. lib. de of this world by Gods permission, and he giveth example cura pro of Moyfes and Elias who (9) appeared vnto Christ. The mortuis e: Ministers have impiously corrupted the foresayd place, a- 15. 65 17. gainst the Syriake and Greeke text, saying: He knowing this (9) Math. Vefore, spake of Christ, that his soule should not be left in the grave. 17. V. 3. Putting the word grave for bell, fignifying thereby that the

foule of Christ, and confequently of all men, is mortall and " ale, corruptible, for whatfoener is put in the grave, must needs

The Ground of the Catholike,

be corruptible & mortall. The impiety of the Ministry is to be marked in this, that in other places of the Bible (where there is nomention of any third, as of Lymbus Patrum, or Purgatory) they translate the same selt Greeke word as we

(1) Matth. do. As that of S. Matthew: (1) And thou Capharnan, which are lifted yp to heauen, shalt be broght downe to hell: They do not traflate, down to the grave. What great threatning of Christ were it, I pray yow, to fay that those Citties or indwellers therof were to be brought downe to the graue, fince they were all mortall? The Syriake text of the forefayd Chapter of the Acts condemneth the Ministers of Infidelity , Eschthebek

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baschioloph lo pagreh : neyther was his soule left in hell.

The fifth place is that of S. Paul: (1) And that he af-(f) Epbef. cended, what is it , but because be descended also first into the inferiour 4. V. 8. parts of the earth? Signifying that the lame Christ who afceded vinto heaven, first descended into the most low parts of the earth, as it is in the Greeke and Syriake, Lukedam lethach thuateh. Out of the which words (t) S. Irenzus inferreth this consequence; That our Sauiour descended to the inferiour parts of the earth to relieue the foules of the iuft who (t) Lib. 5. course be- were there: and (") S. Ambrosc likewise out of those words inferreth, Chaift to haue relieued the soules of Adam, Abraref. (u) In bac ham, Isaac, and Iacob, and others. Which doctrine was co-Derba. stantly believed by the Church of God fayth S. Augustine: (x) Serm. 24. de verb. (x) Hoc habet authoritas Matris Ecclesia , boc fundatus veritatis obtinet canon , contra boc robur , contra bunc inexpugnabilem murum Apoll . quisquis arietat, ipsecofringitur. The Ministers to take away the stregth of the forfayd place in some of their Bibles do rurne thus: Now in that he ascended, what wit, but that he had also defcended first, into the low parts of the earth. Which place in some

> The fixt place is in the Epistle to the Hebrwes where S. Paul teacheth that the Patriarkes and holy fathers were not admitted to heauely joyes in heaue, til those of the new Law were affociated to the, because the way of euerlasting glory was not as yet opened by the death of Christ,

11. D. 19. fo that all those holy Fathers of the ancient law, (a) Being approved by the testimony of Fayth, receased not the promise, God for

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And Roman Religion. Cent. 2. 65 providing some better thing, that they without vs should not be confenate; conforme to the Syriake , Delo belbhadin nete Gam-ira po miswin. Which words, norwithstanding their euidency, the es spie. Ministers have obscurely translated thus: That they without vs, Than Some bould not be made perfect. Yet they have translated with vs the fame Greeke word in that of the Reuelation : (b) Enen the mifery of God shall be finished. The seauenth place is that of the Prophet Dauid, where the Prophet speaking in his owne person, or in the person of the auncient Fathers (whome Christ after his death was to relieue out of hell) fayth thus: (e) Nevertheles God will redeeme my foule out of the hand of bell, where he shall take (c) Pfal-40 me. But how have the Ministers impiously falsified this place ? God shall deliuer my foule from the power of the grane. Dire- an. lyagaynst the Greeke, Hebrew, and Caldaick, which v- Miled Jebe fethehe word geheima, which cannot be taken for the grane, of nathold as witneffeth playnly (4) S. Matthew. Nor yet heer for the mingelien hell of the damned persons, out of which there is no redemption, conforme to that common faying: Exinfernosul- (d) Massie. la eft redemptio. The eightplace is that of the Machabees, where it is fayd, that Indas Machabæus a godly and valiant Captayne having compassion of his godly souldiours who were flaine in the warres : (4) Having made a gathering , fent twelve thousand drachmes of filner to Ierusalem for facrifice , to be (e) s. Mes offered for the somes of the dead. Well and religiously thinking of st. D. As. the Resurrection (for ynlesse be boped that they that were flayne, 44. 45. should rife agayne, it should seeme superfluous and vayne to pray for 46. the dead) and because be considered that they had taken their sleep "coopewith godlynes, had very good grace layed op for them. It is there- very meet fore a boly and healthfull coguation to pray for the dead , that they Too recent may be loofed from finnes. The which wordes S. Augu- Sueles . stine explicating faith, that a Sacrifice was offered vp heer for the Dead. Let vs heer his wordes: (1) In Machabaorum 15- (1) Lib. bro legimus oblatum pro morenis Sacrificium de. Non parua est yni- de cura pro uerfa Ecclefia qua in hac consuetudine claret authoritat, vbrin preci- moreus, bus facerdoris que Domino Deo ad eius alt are funduntur, locum fuum 3 . tabet etiam comendatio mortnor u. The Ministers to difgrace this -REGI

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deny the authority of these bookes, wherein S. Augustin and the Church of God contradicteth & belyeth them. 2.

They have scraped out, those wordes, to be offered for the single of the dead. 3. They have turned and mangled the words in such fort, that it is very hard to a witty and naturall man to winderstand them. 4. They have fully taken away the last verse which is the strength & conclusion of the words before. And all this new forme of dealing, of falsilying the Bible, of changing the words thereof, the Ministers do cal Reformation, and the reformed Religion.

The senth Article.

That the holy Sacrament of Confession, was consucrially in pse, and practise in this second Age.

CHAP. VI.

T is not sufficient we disburthen our harts to a lawfull Priest by cofession alone (whereof I spake in the first Age) but we must returne to the sauour of God by contrition & satisfactio, which are the parts of sacramentall confession. Cotritio is that, wherby we fully detest

the offense comitted against God. Absolution is that, where by actually we recease remission of our sinnes. And Satisfaction is that, whereby we seeke to recompense the wrong made to God, according to our imbecility, grounding alwaies our satisfaction upon the satisfactions of Christ. The reason wherfore God will have vs make some satisfaction for our sinnes is, because two thinges are included in every mortals sinne (as wisely with the rest of the Catholike Devines teacheth our samous and learned countryman,

And Roman Religion: (1) Joannes Duns, called Scotts from our countrey, & Doctor (2) In 4. Julius for his mernations wir & subtility) a disloyall auer- sent. dist & fon from Gods goodnes, & an inordinate connersion to the 46. quests transitory creatures, wherin the finner taketh delight; to the which a double punithment belongeth; to the aversion is due and and the payne or penalty of dammage, that is, the loffe of that eternall felicity, which is called pana damni, answering to malum culpa. To the conversion is due the paine or punishmet of fenfe, that is, the eternall fire of hell, called pana fenfus, answering to malum pane . As for the guiltynes of the fault, called malum culpe, it is taken away in versue of Confession and the Priests absolution, which applyeth the force and vertue of the bloud of Christ vnto the penitent finner. As for the guiltines of the punishmet called malum pone, though it be vicesly released in respect of the eternall duration, in vertue of Sacramentall absolution : yet oftentimes after the absolution, some temporal punishment remayneth to be fuffered, greater or leffe, according to the pleasure taken in finne, as wirnefferh he Bible in playne termes : (b) In af- (b) Reuch much as she glorified her felfe, and lived in pleasure, so much give yee 186v. 7. her terment and forrow. Which is more cleerly fet down in the example of the King and Prophet Dauid, to whome God pardoned his murther and adultery, and pronounced ablolution by the mouth of the Prophet Nathan: (c) Our Lord (c) Samuel hath taken away thy finne, thou shall not die. Notwithstanding 18.98.17 this abioiution, God imposed to Dauid this pennance and latisfaction: (d) Neuertheles becausethou hast made the enemies of (d) : Sam. our Lord to blafpheme, for this thing the fonne that is born to thee, shal is. v. 14. dre; directly conforme to the former doctrine of the holy Fathers who do teach, that not with standing the absolution giuen by the Priest, we should do pennance and fatisfactio for our fins : (e) It is not inough (fayth S. Augustin) to change (e) Aug. in our maners to the better & decline from euills, vnlesse God be also sa- Enchir. ad tissied for those things which we have done, by the griefe of pennance, Laurens.c. breve mourning of bumility, by the Sacrifice of a contrite heart, almefdeeds cooperating therto. And agayne: By almesdeeds for offenses (1) Tract prian : (1) By Good workes God ought to be fatisfyed, by merits of elemofine

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The Ground of the Catholike, 68 (2) Liv. de mercy finnes should be purged. And S. Ambrofe : (g) He that del ocenit, cap. pennance should not only wash away his offence with teares, but with perfecter worker ought to couer and byde former faults, that finne man cont. loui, not be imputed vnto him. And (h) Indeed great were Gods iniuffice if he would only punish finnes, and would not recease good workes and 64P. 20 Satisfaction for finne, fayth S. Hierome. This being presupposed let vs proue out of the Bible the holy Sacrament of Confession, whereof S. Luke (1) Adas. Speaketh thus : (1) And many of them that believed, came confef-V. 18 65 19. fing and declaring their deeds: and many of them that had followed curious things, brought togeather their bookes and brunt them before izekeyeys. all. The Greeke and Syriake word importeth, numbring their sinnes in particular : vmauedim bemodem . Yea the Greek word exemologesis is taken among the Greeke and Latin Fathers, for facramentall confession. Also the word deeds, the weth that they declared in particular their deadly finnes; and the Greeke word lykewise sheweth that they confessed their finnes fecretly, as witneffeth S. Bafil, who fayth: (k) Heere regax bre- the Scripture teacheth that we should confesse our fins , yet not to enery one, but to bim who bath receased power to abfolue vs. Hence. uior. it followeth that S. Poul to whom this confessio was made Hi C' ine-Aoyin, shat caused them who confessed to burne their books. 2. It folis, to deglaloweth that in the very tyme of the Apostles Sacramentall ee inward Confession was in vse, and that S. Paul himself heard confeschoughts fions, as witnesseth besides the holy Fathers, Gregorius de entroundly. Valentia, Henricus, Lindanus, à Castro, Hosius, Tapper, Echius, Petrus Soto, Baronius, Salmeron, and fundry others: and before them, the space of twelfe hundreth yeares fince, S. Victor a learned and holy Father writing of the miserable persecution made then by the Vandals agaynst the Catholikes in Afrike, anoweth that the Catholike and common people lamented greately that their Priests being banished by the Arrian heretiks, they could not get the benefit of Confession, weeping and crying: (1) Who shall baptife the seinfants ? Who shall Minister pennance vnto vs, and loofe perfec. Va- vs from the bonds of finnes. And therfore (m) S. Cyprian calleth it great cruelty (and fuch, as Priests shall answere for (m) Ep. 14 at the later day) to fuffer any man that is penitent of his fine

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And Roman Religion . Cent. 2.

to depart this life without facramentall absolution : to whome joyneth S. Augustin faying: (n) That it is a pitifull (n) Ep. 180 case whe by the absence of Gods Priests men depart this life exther not Aut non regenerated, or fast bound. That is, not ablolued by the Sacrament of Contession, because they are in euident danger of aut lesti. eternall perdition, dying in their finnes committed against

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The second place of the Scripture is that of Leni- (0) Leuts, ticus: (0) When be hath finned in any of those things, then be shall co- 5. V. 5. fessethat be hath sinned therein. If the lewes were obliged to confeile in particular their finnes to finful men, much more Christians who are vnder the law of grace and of perfecti- (p) Math. on, fince that Christ himself fayth : (P) I came not to break the 3. 0.170 law or the Prophets, but I came to fulfill the law. The Ministers do reply. The Priests be men, how can they then forgive fins? I answere. Euen as Almighty God hath given power to men to worke miracles, to rayle the dead, cure the blind ecc. so he may also give, and hath given authority to pardon finnes, faying to the Apostles who were finfull men: (4) Whose sinues yee forgine, they shalbe forginen &c. Truly if the (9) loho. Protestants could withdraw themselves from the flethly li-so. D. 23 berty which their Religion affoardeth, & haue patience to consider a little the manifold fruits and singular commodities which plentifully flow to the Catholikes by reason of Confession, they should be forced to anow it to be a most godly and heavenly institution, as dayly experience doth teach vs: and we fee lyke wife fundry men greately vexed and grieued in their conscience with the combersome load and burthen of finne, and yet fo foone as they have receased the benefit of Abfolition, we fee them depart from the Priest so blyth, so gladde, so content, so full of in ward comfort, that it is vnspeakeable to man. We have seene others after many injuries done to their neighbour, after the Sacrament of Confession, go & reconcile themselves & craue pardo with al humility for the wrog they had done: we fee lyke wife dayly proud and lofty men humbled, the dissolute reclaymed, the lascinious become chast, and such Other changes. Whereof we may fay with the Prophet Da-

The Ground of the Catholike,

uid. This is the mutation of the right band of God. Many publike abufes, which neyther by the feuerity of lawes, nor vigilacy of Magistrats can be hyndred, are oftenty mes reformed by Aktiviting we the help of Confession, many wronges fatisfied, wicked enterpr fes stopped, good purposes turthered, much vertue advanced, and much vice suppressed: (2) And to this end faith

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(e) In pfal. S. Augustine) God exacteth confession to free and release the hum--ble to this end be condemneth the finner not confessing, to chastifethe proude. Wherfore fince the Protestants will not acknowledge neither the expresse words of their own Bible, which make for Confession, (as I have declared before) nor yet the infinite commodities which confession frameth, nor yet the ancient cuftom of the Catholik Church : I addresse vnto them that fearfull and terrible fentence of S. Augustine grounded vpon the wordes of our Saujour Chrift lefus: (1) Whofeener he be that belieueth not mans finnes to be remitted in Gods Church , and therefore despiseth the bountifulnes of Ged in fo mighty a worke, if he continue in that obstinat mind till his lynes end,

(f) Ep. 50.

he is guilty of finne agaynft the boly Ghost . Let vs lee what was the Religion of the holy Fathers of this fecond Age; cocerning the Sacrament of Confession. of balle patient to

The testimonies of the boly Fathers of this second Age, nolast ve and oproving the vie of Confession. and doing will of Confession, they theobe he forced to rooty it to be a most

The first Section.

TErtullian a famous and learned writer in this fecond. Age, hath writen a whole booke of Confession, where he calleth it with the Greeke and Latin Fathers, Exomologesis, describing the very particular circumstances of that Sacrament : as to kneele in confessing our finnes before the Priest, to weepe and mourne for our sinnes, to fait and chaltise our body therfore, and such lyke. His wordes be; (a) Lib. de (a) Itag, Exomologesis prosternendi & humilificandi bominis disciponit. c. o plina est, connersationem iniungens misericordia illicem. De ipso queg, babitu atg, victu mandat , facco & cinett preubare, corpus for-

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And Roman Religion. Cent. 2. 71

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abus obscurare, animum mororibus deijcere, illa que peccauit tristà nactatione mutare ;ceteram , pastum & potum pura noffe , non venmi feilicet, fed anima canfa : plerumg, vero icianijo preces alere ; ingemiscere , mugire dies noctefg, ad Dominum tuum, presbyteris adnolni, & charis Dei adgeniculari &c. After he theweth that there is no other remedy in the Church of God (besides Baptisme) to take away mortall and deadly finnes, then Confession. (6) Igitur cam scias, aduer sus te geheunam post prima illa intinctionis dominica monimeta, effe adbuc in Exomologefi fecunda fubfidia , cur falutem tuam de eris : Cur ceffas aggredi , quod fcias medenitibi &c. Lykewise he threatneth those who for shame & worldly respectes, do choose rather to be damned in not confessing then to be faued eternally in cofessing their fins: (c) Adeone existimatio hominum & Dei conscientia comparantur ? (0) Cap. 10 An melius eft damna: um latere quam palam absolui ? Miserum est fic ad Exomologefini peruenire. He fayth, palam absolui, because the custome in the primitive Church was, and now is , to confelle our innes not privatly in corners and chambers, but publickly in Churches and chappells, vales the greatnes of persecution, or other lawfull cause doth hinder.

S. Irenaus speaking of certayne women, who (deceaued and seduced by Marcion, then a samous heretik) reconciled themselues and returned to the holy Church, confessing their sinnes and doing pennance therefore, faith: (d) Ipsa sapenumero cum ad Ecclesiam Dei redijssent, confessa sunt. (d) Lib. 2. And a little after he sheweth the very fashion vsed then in the Church at the reception of any heretical person, who

was first absolued from excommunication; then after his private confession, was absolved from his sinnes: sinally pennance beinge enjoyned, a notable changement of his life from bad to good was easy to be remarked. Deinde cum non fine magno labore frattes eam convertissent, ipfa omne tem-

puin Exomologest consummanit, plangens & lamentans ob hanc, quam ab hoc mago passa est corruptelam. Calling thereby Marcio the heretike a Magician & witch, because comonly heresy

and witchcraft are joyned together.

Origen a learned writer of this Age, threatneth in act bitterly those who receased the Blessed Sacrament, not ha-

uing

The Grounde of the Catholike,

(e)Hom.1. in Leuit.

uing before confelled their fins to the Prieft : (c) Cim anima ma egrotet ; er peccatorum langoribu vrgeatur, fecurus es , contemnis gehennam arq, ignis aterni supplicia de spicis & irrides ? Indiciona Dei parni pendis, & commonemem te Ecclesiam despicis ? Communicare non times corpus Christi, accedens ad Eucharistiam quasi mundus & purus, quasi nibil in te sit indignum, & bis omnibus pu: as qued effugias iudicium Dei? non recordaris illud quod feripeum eft , quia propierea in pobis infirmi & egri, & dormiunt multis Quare multi infirmi ? quoniam non feipfos dyudicant , neg, feipfos examinant , nec intelligunt quid est communicare Ecclefia Gr. And agayne he anoweth that we are obliged not only to confesse our fins to God; but lykewise to those who have receased power from God to absolue vs. (1) Si enim reuelauerimus peccata nostra non folim Deo , fed & bu , qui pofunt mederi vulneribu noftris atq.

V. 22.

17. in Luc. peccatis, delebutur peccata nostra ab eo qui ait : (5) Ecce delebo vi nu-(g) 1/4.44. bem iniquitates that, & ficutcaliginem peccata tua. Finally he declareth the custom of the primitive Church which was first to heare the confession of fick persons, & then to give them the Sacrament of Extreme-Vnction (which he acknowledgeth to be the seauenth Sacrament, or the seamenth way wherby our finnes are forgiuen vs) in annoynting them with oyle : (4) Est adhuc & septima, licet dura & laboriofa, per

(h) Hom.

panitentiam remissio peccatorum, quem lauat peccator in lachrymis Bratum fuum , & funt ei lacbryma fue panes die ac noche ; & cum non erubescit sacerdoti Domini indicare peccatum suum, & quarere medicinam, fecundum eum qui ait : Dixi, pronunciabo aduer fum me iniusticiam meam Domino, & tu remisisti impietatem cordis mei . In quo impletur & illud quod Apostoliudicit: (i) Si quis autem infirmatur, vocet presbyteros Ecclefie, & imponant et manus, vngentes eum oles in nomine Domini &c. Do the Ministers vie this annointing of the ficke as the Apostles did? If not, how can they so shamfully affirme, that their Religion the same with

D. 4.

that of the Apostles?

4. S. Cyprian speaketh so playnly of this matter, that his words being read without passion, the Ministers wil see easily the newfanglednesse of their Religion. His wordes be : (k) Confiteantur finguli , quefo vos fratres , delittum , dum adbut qui deliquit in seculo est, dum admitti confesso eius poreft, dum

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And Roman Religion. [Cent. 2. fatisfactio & remissio facta per facerdotes apud Dominum grava est. And agayne, he letteth down the fathion to make a good Confession: to wit, to confesse with humility of mynd & simplicity of words, with an inward contrition of heart, and not only of deadly finnes but also of veniall: (1) Hocip- (1) Eodem fum apud Sacerdores Dei dolenter & fimpliciter confitentur, Exomologefim confcientia faciunt, animi fui pondus exponunt , falutarem medelam paruis licet & modicis vulneribus exquirunt , fcientes fcripjumeffe, Dewnon deridetur. Lykewise in a certayne Epistle of his to the holy Martyrs, he teltifieth that if a man be in danger of his life, by reason of his corporall infirmities, he (m) Epift. thould incontinent have care to contesse his finnes : (m) Si and Marpremi infirmit a e aliqua & periculo coperint, Exomologesi fatta, & syr. confeso manu em à vobu imposita in panitentiam cum pace à martyribus fibi & epist. pronoffa ad Dominum remittantar. See his tenth Epiffle to the 14. ad Cle dergy, where he fetteth downe the very particular circum- rum. flances yfed now-adayes in administring the Sacrament of Confession . To A 200 the content of the work with about and

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That the Ministers haue falfified fundry places of the Bible which do proue the Sacrament of the Catholike Church , to have values at many bene in nie vninerfallynd attoma 2(2) to cort late.

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retaine, for the impred tran linens . !!

He Catholik Church teacheth vs, that originall finne is not a Phificall quality descending from Adam to Vs. but rather a morall foot wherewith the foule of man'is defiled to foone as it is vnited with that body, which descenderh from the corrupted flock or root of Adam; wherby, as all those who descend of Adam are corrupted with this originall finne, fo it is wholly taken and washed away by the Sacrament of Baptisme, though some effects, as concupifcence, inclination to finne, and fuch (which are not finhe) remayne after Baptisme, as playnly S. Paul teacherh faying : (a) As by one mansinne entred into the world, and (a) Rom so by finne death, and so voto all men death did paffe, in whome all v. 12. med. Directly agaynst the Ministers, who do reach, that

£42, 21.

The Ground of the Catholike, Christian mens Children are holy from their Mothers wombe by reason of the parents Fayth, and consequently fuch children (fay they) have not absolute necessity of the Sacrament of Baptisme (which is called regeneration) a-(b) John 3. gaynft the expresse words of the Bible : (b) Except a man be borne of water and of the fpirit , he cannot enter into the king dome of God, 2. The Ministers do teach, that original sinne is not. only that for fayd morral fpot, but lykewife that concupifcence and bad inclination without confent of our will. is truly and properly originall finne, which confequently euer remayneth truly in vs , & is never washed away in this life. To the which end they have fallified the forefayd place of S. Paul, thus : As by one man finne entred into the world, and death by finne, & so death went ouer all men, forasmuch as all men 10 3 war baue finned. Putting the word for afmuch, for the word inwhom, (Adam) directly agaynft the Greeke, where it is, in whome directly agaynst the Syriake, behaidecullethen chatan, where (c) Aug. de the words in whom are referred with (c) S. Augustin to Adam, percat, me- The Pelagian Heretikes, who denyed with our Ministers rit. 6 rem. that baptisme tooke away originall sinne, translated this place to threngthen their herely, as the Ministers do. Wher-Cap .. 10 . (d) Lib. 6. of(d) S. Augustin bitterly accused the Pelagians in turning cont. Inlia. quatenus into quantum, forasmuch, for that, in place of in que, in Cap. 11. whome, condemning the Pelagians of manifest herely and (e) Beza in of Lese-maiesty divine, for such impious translations . (e) hunc lock. Beza himfelf condemneth the Ministers of impiety for turning in quo, in whom, referring it to the words before, as by one man. Shall the Ministers be able to shew any other place of the Bible, where they have translated those Greeke words, in quo, forasmuch? No truly to my knowledge. Doe they translate those wordes, as weldo, in other indifferent places? That they do, as in S. Marke: (f) They let downe the (I)Mark. bed, wherin the ficke of the palfy lay. And doth not fuch double 31. D.14. and deceitfull forme of translating shew the Ministers to be 104. infected with the spirit of contradiction, errour and herefy? Now, that baptisme taketh away from the child originall finne, and that the child cannot be faued without the Sacramet of Baptilme, S. Paul augweth: (6) Not by the works

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And Roman Religion. Cent. 2. 75 Inflice (he meaneth the workes done before luftification) Townsel's which we did, but according to bis mercy be bath faued vs by the lauer of regeneration and renouation of the holy Ghost, whome he hath powred voon vs aboundantly by lefu-Christ our Samour &c. Which place the Ministers have filthily corrupted . And agayne : (h) Aryfe and be baptized, and wash away thy finnes, innocating the hy) AET, as name of the Lord. Which place the Ministers have lykewife v. 16. fallified. And S. Peter playnly teacheth that we are faued and clenfed from our finnes by the Sacrament of Baptisme: (1) While the arke was preparing, wherein few, that is, eight foules (i) . Pet.s. were faued by water, wherunto baptifme being of the lyke forme, now v. 200 faueth yow alfo. But let vs try & examine the very wordes of the Ministers set downe in the articles of their fayth, where they teach plainly that Baptism taketh not away wholy originall finne (to take away the half therof , is it not follie to thinke?) for in their articles of Fayth reherfed publickely every fonday in the Churches of Sotland, they attirme, that Baptisme, (k) Representeth vnto vs the remission of our fins. They (k) 48. fonwil not fay, that it taketh away originall fin. And agayne the Minister asketh: (1) Thow meanest not that the water is the washing of our foules? That is, shou meanest not that Bapis me given in water, washeth away the sinnes of our soules? C. No, for that belongeth to the bloud of our Sautour Christ lesus alone &c. Finally the ministry concludeth that Baptisme is but a figure wherunto verity is conjoyned? What verity is conjoyned? what verity I pray yow, if grace and remission of finnes be not joyned thereto? The Ministers then to proue and vphold this herefy and blasphemy have manifestly falsified those wordes of S. Peter thrusting the very word Figure into the pure text of the Bible thus: (m) Wherin (to wit, in the Arke) (m)t. Per. few that is eight foules were faued in the water, to the which alfo the fgure that now faueth vs, Baptisme agreeth &c. Directly againft the Greeke text which augweth Baptisme to saue vs, and what out cleanse vs of original sinne, alwayes grounded upon the Adaliones. bloud of Christ: As the Ministers abow of Fayth which fauerh vs , not as a figure but grounded vpon the bloud of Christ. The Ministers take so great delight in figures that I feare they shall get finally heaven in a figure, and hel real-

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The Ground of the Catholike, ly. The Syriake text maketh no mention of a figure, but ra-Turphela ther sheweth, that even as Noe with some others were fagrace inued truly & not figuratively from the deluge of the waters. fo Baptilme faueth vs in taking away original finne, and not as a figure; as plainly S. Paul witneffeth writing to (4) (0) Tit. 3. Titus. Bur let vs leaue thefe figurifticall Minifters. 2. In the lyke manner the Ministers to take away the effect of Baptime (which is the clenfing of original finne) they have corrupted that of S. Paul: (0) Husbands love your wynes, as Chrift alfo loued the Church, and delinered himfelfe for it. (o) Ethef. that be might fauctify it, cleafing it by the lauer of water in the word, Where the wordes, lauer of the water, fignify the material parts of this Sacrament, the words, in the word, fignify the forme of the Sacrament, which is, I Baptize thee in the name of the Father, &c. Which being dewly applyed, do fanctify & clense vs, sayth the Apolitle, and that in such fort, that after Baptilme, (P) There remayneth no foot or wrinkle, or any fuch thing (P) Epbel. of Originallsinne. Yearather we are made by Baptisme holy 5. V. 37. and without blame. The Ministers I say have fallified the place and do read thus: That he might fantlify it, and cleanse it by the washing of water through the word. Signifying therby the preaching of the word to forgiue vs our finnes, & not Baptisme, directly agaynit the Greeke text, where it is, in the word, & not, through the word. Yeathe Ministers shall never be able to name me any holy Father, where the Greeke word is taken for through: which corruption was first invented by ir. Caluin & Beza who do traflate impiously, ve ea sanctificaret ab eo purificatam lauacro aqua per verbum. Thrusting in three fe-Beza bice uerall words, which are not in the Greeke text. 2. The Catholik Church teacheth that there be three Sacraments which cannot be reiterated by reason that they leave after them a certayne figne or character, which perpetually remaineth in him who hath receased them, which are, Baptisme, Confirmation and Order: as witnesseth S. (9)2. Cor. Paul, speaking of the Sacrament of Confirmation: (9) And 1. D. 24. be that confirmeth vs with you in Christ, and that hath annointed vs, God : who also bath sealed vs, and given the pledge of the Spirit in our harts. Which wordes the Ministers have falsified, in puting

the

And Roman Religion. [Cent. 2. the word earnest (which can have no tignification in that place) for the word pledge, which fignifies the forelayd character. The same verity witnesseth S. Paul to the (2) Ephe- (r) Ephel. 1 fians, where in lyke manner they have falfified the Bible, as 1. 11. 6 the learned Reader may eafely perceaue. Finally S. Paul '4. withelleth this character in the Sacrament of Confirmatio. writing thus : (f) And contristate not the holy Spirit of God, in (f) Ephef.4 which you are signed vnto the day of redemptro. As explicateth ma- ". 30. (t) Hom. de nifestly (1) S. Basil, (11) S. Cyril Hierosol. (x) S. Chrisostom baptism. & fundry other ancient Fathers, accordingly with ancient (u) Cather. and famous (a) Prudentius, who twelve hundreth yeares 3. 6 17. fince spake thus of the Sacrament of Confirmation. Post inscripta oleo fromi signacula, per que 2, in ep. ad Ephefios. Vnguentum regale datum est, & Chrisma perenne. (a) in P/y. It were tedious to fet downe the infinite multitude of the Ministers corruptions of the Bible concerning the holy Sacraments of Confession, of the Blessed Sacrament wherof I haue spoken a litle now and then) of the Sacrament of holy Orders: only I wil touch by the way the corruption they vie speaking of the Sacrament of Mariage, wherof S. Paul fayth thus : (b) For this caufe shall man leaue his Fa- (b) Epbef. ther & mother, and shall cleave to his wife, & they shall be two in one 5. V. 32. flesh. Thu is a great Sacrament, but I speake in Christ, and in the Church. Meaning, that as Christ left, as it were, his Father, exinaniting himselfe by his incarnation, and left the Synagogue his mother, and joyned himself to the Church; for the maryed must needs forsake Father & mother & cleane oscolit sh vnto his wife. And as Christ in his incarnation joyned his Godhead indisfolubly with our manhood in one hypoffasy (for, quod semelassumpsit, nunquam dimisit, say the Dodours)euen to the knot & band of Marryage is indiffoluble fayth S. Paul : (c) Let not the wife depart from her husband. (c) 1. Cor. But if she depart, let her remayne vnmarryed, or be reconciled vnto 7. D. 10.20. ber husband. Which is the cause that the Apostle sayth : (d) In Christ, and in the Church. To fignify the double and indif- (d) Ephof. foluble vnion which is in Christ with our manhood, and s. b. s. with the true Church of God. The Ministers contrary to this doctrine; to figni-K3

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(g) Lib. 3. Strom. (h) Hom.

(i) Serm. cons. b.ereticos. (k) Lib. de

vera virgi nit, cap. 8. (1) Hom.

so in cap.

so id Ephel.

(m) De bo-

no coingali cap. 24. (a) Lib. 2.

de sup. & concupifc.

(0) Lib, de

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crament, hath with Beza and Caluin filthily corrupted the Bible, thus: This is a great secret, but I speake concerning Christ and concerning the Church. Directly against the Greeke word, which (being taken as hath been in vse these sixteene hindreth yeares among the holy Grecian Fathers, (*) Ignatius, (*) Iustin martir, (*) Clement Alexandrinus, (*) Origen, (i) Athanasins, (*) Basil, (l) Chrysostome and all others learned of that nation) fignifieth manifestly a Sacrament instituted by Christ in the law of grace. Should not the Greeke Fathers be more believed in the explication of a Greeke word (as the word mystery is) then our Ministers, of whom sew do understand the Greeke, sewer the Hebrew? S. Augustine amongest the Latine Fathers calleth marriage

a Sacrament, faying: (m) The good of Marriage among the people of God is in the bolynesse of a Sacrament. And agayne. (a) Huim proculdubio Sacramenti resest, vt mas & femina connubio copulati,

quamdiu viuunt, inseparabiliter perseuerent: nec liceat excepta causa fornicationis à coniuge coniuge dirimi; hoc enim custodis ur in Christo & Ecclesia, vi viuens cum viuente in aternam nullo di ortio sepa-

retur. And long afore S. Augustin, Tertuilian augweth the same: (0) Christus vnam habens Ecclesiam sponsam, secundum Ada & Eua siguram, quam Apostolus in illud magnum Sacramentum inter-

pretatur in Christum & Ecclesiam competisse, carnali monogamia per spiritalem. Our sensuall Ministers seeme to commend mariage aboue all things, so farre as it seedeth their concupis-

cence and fleshly lustes, but to teach that it is a Sacrament having grace anexed therto, to fanctify the parties married, to mak them to live together in mutual fidelity, binging vp their children in the Fayth and feare of God, they will no

wayes do, nor suffer to be done. I aske, in what part of the Bible is the word Sacrament to be found (which the Ministers believe) if it be not heere? 2. By what Greeke word

in vse among the holy Fathers, thall they signify our Latin word, Sacrament, if not by the word mystery? Is it not abhominable impiety to give more credit to Caluin and

Beza in the explication of these words of the Apostle, then to the ancient and holy Fathers, who proue out of this

place

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And Roman Religion: [Cent. 2. placethe holy Sacrament of Marriage? Doth not the Syriake word Arra, vied heere fignify a Sacrament ? If not, what other Syriake word vsed in the Bible, fignificth the fame?

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abhominable heresies.

The second corruption of this place is in those words, But I speake concerning Christ; to fignify that Marriage is distoluble, conforme to the abhominable practife dayly yfed amongst the Ministers, directly agaynst their owne Bible: (P) The wyfe is bound by the law, as long as her husband tineth, but if her husband be dead, she is at liberty to marry with whome she will. Againe, (9) If while the man lineth, she take another man, she shalbe talled an adulteresse. The Ministers wil not translate, in Christ, as it is in all the Greeke copyes, wherby is fignified the perpetuall knot of marriage, by the indiffoluble vnion of the manhood of Christ with his Godhead, of Christ with the Church, but rather they will translate, concerning Christ, directly agaynst the Greeke text. Why do the Ministers tranflate the same Greeke proposition elswhere otherwayes, as, (t) Wherefore as by one man sime entred into the world, and not (r) Rom. s. concerning the world? Yea a thousand such places they tranflate rightly as we do: why this I pray you? But only to confirme and give way to their new invented doctrine, to new ministerials traditions, in a word, to their manifest &

6. The other place which the Ministers have falsified is that of S. Paul: (1) The women in lyke manner chast, not detrac- (1) z. Tim ting , fober , faythfullin all things. Where the Apostle exhorteth 3. D. 16 that as men , Deacons, and fuch should be bonest, not double- yuvanas tounged, fo, women in lyke manner chaft. The Ministers contra- wowitnes . ty, to fignify that Churchmen should be marryed haue falsified the place, thus: Lykewise their wyues must be honest, not euill freakers: Thrusting in the text the word wyues for women, & all to feed their fleihly liberty, wherby they perfuade them- (1) Hieron. felues that none can be fit to be a Churchman, but he, (1) advert Vi. who feeth his wife baue a great belly, and children wayling at their gilant.c. z. mothers beafts. Are not such Ministers chosen to be Bishops? (u) Hiero. (1) Whose care is not, how to suck out the marrow of the Scriptures, ep. 73. ad but how to footh the peoples eares with florishing declamations. The Ocean.c.4.

(p) 1. Cor. 7. V. 39.

Syriake

The Grounde of the Catholike, The Syriake text maketh for vs Catholikes, Achano aple nesche &c. the women in lyke manner chast, Another of their tallifications is that of S. Paul : (x) It behoueth therfore a Bishop to be irreprehensible, the husband of (x)t.Tim. one wyfe, fober, wyfe, comely, chaft, a man of hofpitality, ateacher, not given to wine &c. In lyke manner (peaking of Deacons he fayth: (Y) Let deacons bethe husbands of one wife . Where the A-(y) Tym. postle neyther commendeth, nor counselleth, nor wish-3. D. 12. eth Bilhops or Priests to marry (as the fleshly Ministers do thinke) but that none should be admitted to be a Bishop or Priest, having bene twise married, or having bene Bygamu: which exposition as it is agreable to the practife of the holy Church, the definition of ancient Councels, the doctrine of all the Fathers without exception: fo I do proue it thus, First, if S. Paul wished by these words, Bishops & Churchmen to marry, he himself would have contradicted his own command and law. For Timotheus and Titus both Bithops and Priefts were never marryed, as is manifeftly witneifed by the holy Fathers after (a) S. Ignatius, S. Iohn his Philadelph. disciple. 2. S. Paul himselfe both a Bishop and Priest was neuer marryed as he witneffeth of himfelfe : (b) Therefore I (b)1. Cor. Say vnto the vnmarryed, and vnto the widdowes, it is good for them if they abide even as I doe. How could be then counfell or co-7. V. 8. mand Bishops to do that which they could not remarke in himselfe. 2. S. Paul commedeth the office of a Bishop as a most noble, holy, and sublime office, yet hard and difficiles and in effect (c) There is nothing in this life, and specially at this (c) Aug. tyme, harder, more laborious, or more dangerous then the office of a Bishop , Priest , or Deacon: But before God nothing more blefed , if they be in such fort as our captagne commandeth. How then could S. Paul, yea thinke only, that it were expedient to a Bishop or Priest to marry? fince marriage alone bereaueth a ma wholly of al his wits, by reason of the great burthen, & vn-(d) 1. Cor. speakeable cares of marriage, as witnesseth S. Paul speaking to lay men: (d) If thou takeft a wife then formest not, nevertheles such shall name trouble in the flesh. Wherby S. Paul witnesseth that divers marryed persons are a thousand tymes more troubled with fleshly pleasures and tentations, then

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Virgins

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Virgins or vnmarryed persons, as S. Angustin wysely remarked faying: Minis virgo quam vidua, minus vidua quam nup- (e) r. Cor. is. 4. S. Paul fayth : (c) That the pnmarried woman and virgin 7. v. 34. eareth for the things of our Lord, that she may be boly both in body and foirit. But she that is married careth for the things of the world , boso she shal please her husband. Since then the office of a Bishop requireth, as S. Paul teacheth, so great holynesse in body and foirit, how could be cousell or comand that Bithops should marry? 5. (and this argument is to be remarked) S. Paul (f). Tyme declaring after how widdowes should be chosen fayth: (f) s. D. 9. Let a widdow be chosen of no lesse then threescore yeares, which hath bene the wife of one bushand. Meaning thereby that a widdow who hath bene twife marryed thould not be chosen at all, for it was never the custom amongst the Christians, yea not amongst the Pagans for a widdow to have two husbands together. Euen fo S. Paul speaketh heere of a Bishop, to wit that he who should be chosen to that high office, should not have bene twife marryed, but rather to have bene, not to be actually, the husbad of one wife : as witneffeth plainly with all the rest of the Fathers, S. Hierome : (8) What (2) Contra shall the Church of the East do (fayth he) what they of Agypt, of vigil. e. s. the Apostolike fea, which take to the clergy eyther virgins or vnmarryed, or such who having had wyues cease to behusbands? The reafon of this faying of S. Paul, is because in the tyme of the Apostles the persecutio was so great & the lacke of Bishops in lyke manner fo great, that it was forced to choose to that holy office, not only those who had never bene marryed, but lykewife those who had beene once marryed. all riches, and man her a ming his d

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then by the figure of his firmal cars, is the viol

(b) do al sed state of sure little state Eller lay the anar, econd (astheholy ladiers do ay or south cance be aberty of freewill, data, escape he last girden inelegatener of home, out of which he could hence have ofen , veles it had pleated our Saujour Christ Tehns with his precious bloud to have healed his wonthes at ier

The 11. and 12. Article.

- That man hath Freewil, not only in naturall. and civill Actions:
- But also in morall, and supernaturall Actions .

VII. CHAP.

haue risen , vnles it had pleased our Sauiour Christ Iesus

with his precious bloud to have healed his wounds, & re-

Lbeit the whole decision of this Controuerfie may be eafily gathered out of the doctrine taught in the first Age, yet I will adde fomethings in this fecend Age. The question then betwixt vs and the Ministers, is whether ma couered & burthened with finne, and before he be iustified, hath any freedome of will to lift up his heart, and give affent to Gods heavenly motions, when God of his infinite goodnes doth give them to him? It is certayne that mans will is much weakned fince the fall of Adam, his vnderstanding much diminished, and all the powers of his foule & body made feeble and weake: for the which cause the condition of man is compared with reason to him, who descending from Ierusalem to Ierico (as witnesseth the (4) (a) Luc. to Bible) fell among theeues, who robbed him of his temporall riches, and mayned him in his corporall members: So man by the sinne of his first parents, is spoyled of his supernaturall gifts, wounded in his naturall powers, and left not (b) Lue. 10- dead, nor wholy alyue, but as the Bible fayth, (b) half dead. Abne, because (as the holy Fathers do say) he had remorse of conscience & liberty of freewill: dead, because he lay buried in the sepulcher of sinne, out of which he could never

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fored the perithing powers of his foule; To that freewill in man was not veterly loft (as the Ministers ignorantly do teach) but leffe able to worke; notfully taken away, but mayned; not altogether bound, but vehemently inclined to the corruption of finne; in a word, (c) non extinctum, fed (c) Cone. extenuatum, not extinguished but extenuated : yet being Trid. feff. moued and strengthned by Christ, it is able to accept his grace or good motions, as it is by nature apt to refuse them, and therefore is free : which I proue by the very wordes of the Bible it fel'e.

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First, I proue it by all those places of the Bible, which inside and exhorte vs to forfake finne, to gaynefand finne, & to repaire to God, (d) O Ifrael if thou returne to (d) Teren me, fayth the Lord, and if thou put away thy abhominations out of my 4. v. 1. fight. Againe: (c) O yce disobedient children turne agayne, fayth the (c) lerem. Lord. And agayne: (Whereupon I also have given you dulnes of). 14. teeth in all your cityes & lacke of bread in all your places, & yee have (t) Amosas not returned to me faith be ford Againe: (8 Sufana fighed & faid, (g) Daviel Perplexi ies are to me on enery fide : for if I shall do the , it is death to 13. D. se. we, & if I do it not, I shall mot escape your hands. Doth not Sufannateltify that the had freewil to choose the one or the other? Somtymes the Bible wirnesleth, that God intreateth vs vpon a condition, declaring thereby a Freewill we have to accept of the condition or not : (h) If yee confent and ober , fayth God , yee shall eat the good thinges of the land : but if (h) Ifa. 1. yee refuse and be rebellious, yee shall be denoured with the sword, for the mouth of the Lord hath spoken it . Sometymes God seemeth to stay and expect the consent of our freewill, as : (i) (i) Revel.s. Behold I stand at the doore and knock, if any man beare my voyce v. 200 and spen the doore, I will come to him, and will supp with him, and be with me. And agayne: (k) Defpyfest thou the riches of his boun - (k) Rom. tifulnes and parience, and long sufferinge, not knowing that the v.4. bounts ulnes of God leadeth thee to repentance? Sometymes God complaymeth of vs that we remayne fo long in finne , dedaring thereby the freewill we have eyther to remayne (1) Ezech. in finne or to ryse from finne, as (1) Therfore I will indge you, 18. V. 30. O house of I frael, enery one according to his wayes, faith the Lord God: te urne therfore, and cause others to returne away from all your ir ans-

grefions : fo iniquity shall not be your destruction . Cast away from you all your transgressions, wherby yee have transgressed, and make you a new heart, & a new spirit, for why wil yee die, O house of I frael? for I defire not the death of him that dieth, fayth the Lord God : caufe therforeothers to recurne, and line yee. Should not the Ministers bluth to renounce as it were these playne wordes of their owne Bible which make for freewill? should they not be ashamed to impugne that which they call the word of God? What? doth not the very proceeding of the Ministers against vs Catholiks, proue manifestly freewill? for they blame, and seuerely punish all such Catholiks as refuse to Subscribe to their affertions and Idolatrous doctrine, & to this purpose they labour to disgrace vs prinatly and publickly: they dayly make seuere lawes against vs , they cast down our houses, confiscate our goods, imprison our perfons, and punish vs with all fort of affictions, and all this they performe to no other end, but to enforce our freewill: to believe their Religion: for if we want freedome of will, as they hold, are not their lawes wicked, their conference in vayne, their persuasions foolish to compell vs to that which lyeth not in our power freely to choose, or to do ! Sometymes God putteth the full blame of our impenitence to our owne froward and stubborne will, as our Saujour (m) Math. witne ffeth: (m) Ierusalem, Ierusalem which killest the Prophets & Stonest them which are fent to thee, how often would I have gathered thy childre togeather as the ben gathereth her chickens under his wings and yee would not. In vayne truly should God exhort vs to returne to him, if we had not freewill. In vayne should he expect our consent, or complay ne of our delay, if we had not freewill. In vayne should he blame vs of obstinacy, if we had not freewill. To the which places I will ioyne this of S. Iohn: (n) As many as receased him, to them be gaue power to! be the sonnes of God, even to them that believe in his name . And accordingly S. Augustine : (°) God hath left it in thy owne free choyfe, to whome thou wilt prepare a place, to God, or to the Dinell. When thou haft prepared it, he that inhabiteth, shal beare finay therm.

Man prepareth bis heart, yet not without the aide of God, who tou-

cheth the heart. To the which purpose is rightly applyed

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And Roman Religion. [Cent. 2. that of S. Paul which proueth vs to be freewilled, coadiutors, and collabourers: (P) I have laboured more abundantly then (p)t. Cor. all they, yet not I, but the grace of God with me: which S. Au- 15. D.10. gultine exponeth thus: (4) Neyther the grace of God alone, nor (9) Augu. be alone, but the grace of God with him. Conforme to that far & lib. arb. mous faying of the Wiseman, who speaketh of wisdome, cap. 15. thus: (1) Send her from thy holy heavens, and from the feat of thy greatnes, that she may be with me, and may labour with me, that I may know what is acceptable with thee, which place the Mini- booke of sters have corrupted. Wildome The reason wherfore Freewill must needs be cap. 9. v.10 granted to man, is grounded in the inward nature of vertue and vice, by reason that no action can be morally good or morally bad, except it be voluntary, conforme to that famous faying of S. Augustine. Sinne is so voluntary, that except it were voluntary, it were not sinne. Where the word voluntary, is taken for that which is freely done, and which was in the liberty of man to do or not to do, directly contrary to that which is done of necessity. So S. Augustine in another place: (1) Neyther sinne nor well doing can be justly imputed vnto any (1) Lib. 834 man, who of his proper will doth nothing. Therefore both finne & qq. 34. welding is in the free arbitrement of the will. According to the which faying of S. Augustine, I aske of the Ministers : Eyther it is in the power of man to esche w sinne or not? if it be, he hath freewill and is not bound to fin : if not, he neceffarly finneth, and cannot be charged with the imputatio of finne. To the which argument I may joyne that of our learned courreyman Ioannes Duns, who affirmeth that no man should dispute with words against him who denyeth freewill, but rather with a good bafton beating him, & argumenting after this forme: Eyther I have freewill to beat thee or I have it not ? if I have it, then thou anowest freewill; if not, then I beat thee of necessity, and necessarly and confequently I cannot offend in beating thee thus : for (1) (1) August: He that is forced by necessity to do any thing, doth not finne tunat Ma. And he who doth any thing necessarily, doth it not fin-nich.difp. 1. fully. I will omit other reasons and proofes, vntil I'l

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The Ground of the Catholike,

come to the testimonyes of the holy Fathers of this age content for the present to aske of the Ministers, in what part of the expresse word of their owne Bible are these points of their Religion found, Man after the fall of Adam bath not freewill? Is there fuch a diftinction in all the Bible? Man finneth of necessity : Man cannot but finne : Marcontinually doth transereffe the commandments. Are fuch propositions to be found in the expresse word of the Bible ? no truly . Shall we then belieue them because the Ministers do teach them without any warrant of the expresse word? No reason. But the Ministers (fay the Protestants) will deduce them out of the Bible by necessary consequence. What is that but their owne inventions, (a) Alying vision, and distination which they prophefy vnto vs? That is not to preach the Ghofpell but to preach their owne herefies, enobled with the name of the Ghofpell. Let vs then prefer the confequences of the holy Fathers of this fecond age or Century concerning freewill, to the consequences of the Ministers, who are children Without parents, and schollers without Maiat on fters .

> The restimonies of the boly Fathers of this second Age, proning man to have freewillin maters concerning hus aluation .

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C. Irenzus witneffeth plainly, that man hath freewill, by I reason of the dayly exhortations, precepts and reprehensions made to every one of vs: for who maketh lawes to fooles, to mad, men, or little babes by reason they want (a) tres. lib free will? his words are : (4) Id qued semper erat berum & sue 4. cap. 92. potestatis in bomine femper fernaun Dem , & fuam exbortationem , vi sufte damnentur qui non obediunt , & qui obedierunt , & credunt ej honorentur incorruptibilitate Directly against the Ministers who say that man by the fall of Adam lost freewill : yea this holy Father anoweth that man hath yet frewil, as the Angells

(p) 1 Cor. 11. 7.10

And Roman Religion. [Cent. 2. 87

Angels had before their fall. (b) Pofuit autem in bomine potestatem electionis, quesdmodum & in Angelis. To the which purpose (b) Lib. 4. he citeth that of our Saujour: (e) lernfalem lernfalam, bow often 6. 7. rould I have gathered thy children togeather &c . and thou wouldft (c) Matth. ot. V pon the which words I frame this argument: Freewill hath of it felfe eyther some strength or none at all: if any. then yee grant frewill : if none, then Christ said not true (which is a blasphemy) in saying the lewes would not coforme to this holy do ctrine of Irenaus, which he plentifully teacheth in the fourth booke & ninth chapter and in fundry other places) S. Augustine wysely anoweth that he who denyeth freewill should be banished out of the company of men : (d) Vales the motion, wherby the will is led to. and fro, were voluntary, and rested in our owne power, man should (d) Lib. ide neyther be prayse-worthy, turning as it were the hinge of his will to libero arbibeauenly things: nor worthy of blame, winding it downe to earthly : nor to be admonished at all &c . But whofoener thinketh that man is not to be admonished, Gc. deferneth to be banished out of the company of men .

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Iustinus martyr auoweth likewyse, that if man had not freewill, he would be without blame of vice, or prayse of vertue. (e) Ac nisi libero arbitrio, sayth he, atq, indicio (e) Apolie ?
genus humanum & res surpes sugere potest, & pulchra ac bona sequi, ad Antoextra caufam culpamq, eft eorum , qui quoquomodo aguntur. Sed ip- nium Imfum libero arbitrio, liberad, poluntate & rellefacere & peccare do- peratorem. temus bot modo. The same he teacheth answering the question of the Gentills who denyed Freewill with the Protestants; in lykemanner in his booke de monarchia, and his di-Quafferos.

alogues with Triphon he teacheth plentifully freewill, 3. Tertullian also writeth abundantly of this matter agaynst Marcion the heretike, auowing, that man is called the image of God, specially in regard of his freewill; (f) Liberum, sayth he, & sui arbitrij & suapotestatis inuenio bominem (f) Lib. coe Deo inftitutum, nullam magis imagi nem & fimilitudinem Dei in le animadiertens, quam einsmodistatus formam. The Protestat

replyeth that faying of our Saujour, without me yet can do nothing : agayne, it is not in him that willleth nor in him that ranneth oc. I answere to these, and such places of Scripture, that

freewill

Marcion e-

The Ground of the Catholike, freewill of it felfe hath no stength to worke our convert. on withour the grace of God, wher with being inwardly calightned, confirmed and quickened, it hath force anda-W. F. Zolder bility to worke with God, & bring forth the fruit of piery. (2) 1. Cor. Wherfore S. Paul who fayd: (8) We are not fafficient to thinks 3. V. 5. any thing of our felnes, as of our felnes, but our fufficiency is of God. The fame Apoltle fayd lykewife: (b) I can do all things in him (h) Philip. that ftrengthueth me. As the eye in darknes cannot fee , yet with the benefit of the light it can fee; fo the earth of it felf 4. V. 15. bringeth foorth no corne, yet tilled, watered with raine, and quickned with feed, and the finne, it bringeth foorth come. To the better understanding wherof the doctours of divinity do teach a threefold grace, wherby the freewill of man is greatly helped, confirmed and quickned. 4. The first is called a preventing grace, that is, gratia preweniens, wherof the Bible speaketh: (1) His mercy shall go before (i)Pfaliss. me. And S. Paul, (1) It is not in him that willeth, nor in him that D:10. runneth, but in God that sheweth mercy. Secondly it is necessary (k) Kom. 9. that God affift & help our freewilto imbrace his holy inspi-D. 16. rations, & this is called concomitant grace, that is, gratia concomitans, wherby God accompanieth and cooperateth with (1)Pfal 70 vs. The which grace King Dauid asked of God: (1) Incline P-L puto my help, O God, O Lord make hast to belp me. And S. Paul: (m) To them that love God all things cooperate vnto God. The one (m) Rom. and the other grace is fitly explayned by those wordes of 3. D. 28. (n) Revel. the Bible: (n) I stand at the doore and knocke, if any shall heare my voyce and open the gate, I will enter in puto him, & will sup with 3. V. 20. him, and he with me. To stand and knock at the doore of out freewill, is the office of Gods preuenting grace; to open the doore of our freewill to God, is both the worke of man and the worke of God: it is mans worke, in giving his free consent to ope the doore of his heart; it is Gods, in that he worketh and helpeth man, to open his heart, with his cooperating grace: for the which canfe the felf fame actions which in way of our conversion, are given to God by the (o)Pfalge. Bible, are lykewise given to man. As to God King Dauid D. 10. (p) Ezecb. prayed : (o) Create a cleane heart in me, O God. To man Ezechiel witnesseth: (P) Make to your selfe a new beart; and a new 28. V.31. Spirit.

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And Roman Religion. Cent. 2. Girit. Of God S. Paul testifyeth, that he doth work all in all things of man: (2) worke your faluation with feare and trembling. (1) Philips Which place the Ministers have faltified thus : fo make an end . V. se. of your faluation. The third grace, diffind from the former, given to man by God, is called a subsequent grace, that is, gratia Subsequens. Wherby God gineth oportunity to execute the good which we intended before: the first grace God is fayd to worke invs without vs , that is, without our free confent. The second in vs with vs , because God worketh therby with vs. The third in vs by vs, that is, putting, by vs, our holy purpoles in execution. 5. This holfome and Catholike doctrine witnesseth Tertullian, who fayth that man (notwithstanding the fall of Adam hath freewill: (1) Eumdem hominem, eumdem fub- (1) Lib. 6. Hantiam anima, eumdem Ada ftarum, eadem arbitrij libertas & po- B. contra testas victorem efficit hodie de eodem diabolo, quum fecundum obfe Marcione. quium legum eius Dei administratur. And agayne: (t) Oportebat ignur imaginem & similuudinen. Dei , liberi arbitrig & fua potestatis (1) Lib. 2. institui , in qua hoc ipsum im 190 & simili:udo Dei deputaretur, arbi-cap. 60 trij scilicet libertas & potestas : in quam remea substantia hom ni accommodata eft , que huius ftatus effet afflatus, viig, liberi, & fue potestain. It were superfluous to cite more places of Tertullian who is fo ample, fo playne and pithy in all his works concerning freewell, that no reasonable ma can doubt of Tertullians opinion and Religion in this matter. 6. Origen speaketh in the lyke manner so playnly agaynst the Ministers, that the attentine teading of his words will give great comfort to the constant Catholike : first the wryting on those wordes of the Scripture: (") And now if- (u) Dent rael what doth the Lord thy God require of thee, but to feare the Lord (x) Home thy God, to walke in all his wayes, he faith thus: (x) Erubescant illi (2. in Num. ad hac verba, qui negant in homine liberume fe arbitrium : Quomodoposcere ab homine Deus, misi haberet bomo in fua potestate, quod (y) Hom. poscenti Deo deberet afferre? And agayne : (1) Sui arbitrij est ani- so.in Num

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ma , & in quam polnerit partem eft ei liberum declinare : & idea iu-

fum Dei iudicium est, quia sponte sua sine bonis sine pessimis monito-

ribus paret. 2. He witnesseth, that a man may be the cause

(vnder God) of his owne faluation, and lykewise the cause

The Grounde of the Catholike,

(a) Hom,in Ezerb.

90 cause of his eternall perdition by reason of his freewill, (4) Tu vero bomo quare non vis arbitrio tuo te derelittum ? Quare agre fers niii, laborare, contendere, & per bona opera teipfum caufam tua fieri falutu ? An magis te delectabit dormientem & in otto constitutum aterna pro speritate requiescere ? 2. He witnesseth that freewill (not only as it is opposed to constraint and force, as Caluin dreameth, but also as it is or posed to necessity) was constantly believed in the Catholike Church in his tyme: (b) Est & illud definitum in Ecclesiastica pradicatione, connem anima varionabilem effe liberi arbitrij & voluntatis Finally writing a-

(b) lu prafas lib. 1. de . grincipiji.

gaynit afamous Pagan and Epicurean of his tyme, called Celfus, who denied freewill with the Protestants, teaching that al things were done by necessity good or bad, by reafon of the torfight or torknow ledge of God, framing his argument with our Protestants after this forme: (c) What foener a man doth good or euill, is forfeene by God. Ergo,it muft needs be done of necessity, otherwise Gods forfight and prescience would be inconstat and changeable. Wherunto Origen answereth learnedly with vs Catholikes, that man doth not this or that good or euill action, because God for saw it (as if the for fight of God were. the necessary cause of mans actios) but rather God doth forfee our actions, because we out of our freedom shaldo them. so that our actions are, as it were, the canse of Gods for fight or forknowledge, & not Gods for fight the cause of our actions: Euen as a man is not reprobate or condemned eternally to hell, because God forfaw him to become reprobate, but because he will euer remayne in finne, and in a falle religion for worldly respectes, God doth forsee, that he is to be eternally in the number of the reprobate. Origes (c) Lib . s. tvordes are : (c) Videamus quid dicat postea. Hac, inquit, cam Dem cont. Celf effet pradixit, & omnino oportebat fieri quod pradixerat Dem : Ergo, fuor discipulos & Prophetas, cum quibmcibum & potum (umebat, ed necessitatio adduxit, vt contra im ac pietatemfacerent, &c. Respondebimus & ad hac, quando iubes vt ne ista quidem argumenta prateream , que mihi videntur frinola . Celfus putat , quod aliquis

good 1,0001 fundr Beza prascim pradixit ideo fieri quia pradicum est. Nos verò hoc modo non Minif concedentes, armus non pradictorem caufam effe futuri, fed futurum Which illud, quodomnino enenturum erat, eisam nemine pradicente, pra-

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And Roman Religion. Cent. 2. 91

cogniteri caufam pradicendi prabuiffe. Which is conforme to that of the Bible: (d) Thy perdition, O Ifrael, is of thee, in me only is (d) Hofee 43. 7.9. thy help. Which wordes as proning freewill, the Ministers r. 13h (3)

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S. Cyprian anoweth the fame doctrine of freewil faying: () Conuer sus ad Apostolos suos dixit, numquid & vos vul:is (e) Epist. tre? feruas feilice: legem qua bomo libertati fue relictus & in arbitrio proprio confti utus, fibimet ipfe vel mortem appetit vel falutem. And agayne: (f) Credendi vel non credendi libertatem in arbitrio positam (f) Lib. 32 in Deuteronomio legimus: (5) Ecce dedi ante faciem tuam , vitam & mortem, bonum & malum; elige vitam & viues. Item apud I faiam: (h) Si volueri is & audieritis me, bona terra edetis: fi autem nolueritis & non audieritis me, gladius vos consumet : Os enim Dominitocutum est sfta. I omit to cite other holy fathers who all are playne and plentifull in this matter, and confequently do condemne the Ministers of manifest herefy, Idolatry and infidelity.

ad Cornel.

ad Quirin. cap- 52.

(g) Deut . 10. D. 19.

NO system

Phat the Ministers baue falfified the Bible in fundry places, wherby Freewill is proued.

The second Section.

Being in Edinburgh in prison, and conferring there I with two Ministers (as I did at severall tymes with fundry, though destitute of all forts of bookes) and seing the Greeke new testament in the hand of one, I asked of him. Be you content to be tried by the Greeke new Testament? Yea faydhe. By what Greeke new Testament, said I, for there be fundry copyes? By all Greeke copyes of the new teltamentanswered the Minister. Will you then, said I, allow that Greeke copy which speaketh to the prayse of good works, thus: (a) Wherfore Brethren labour the more that (a) Pet. v. good workes you may make fure your vocation and election. For 10. fundry Greeke copyes haue those words as witnesseth (b) ha var not Beza, and all the Latin copyes without exception . The (b) n bune Minister answered, no: I appeale to that Greeke copy , Josum. Which hath not those words, by good works. Well said I, if

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The Ground of the Catholike

D. 14. e Boominer-TE WESTE. (d) Genef. 46. V. 16.

you wil have it so, take your pleasure, wil yee then be tryed by this Greeke new testament which is in your hand ? cotent fayth the Minister. Let vs see then that of S. Luke who (e) A& .7. fayth, that all the kinred of lofeph were , (c) Threefcore and fifteene foules: yet Moyles in the booke of Genefis fayth that they were not fo many in number, to wit : (d) All the foules that came with lacob into Egypt, &c . were in the whole threefcore and fix foules . Here appeareth as it were a contradiction, the one place faying, threefcore & fificene foules, as all the Greeke Bibles do witnesse, the other, threescore & fix soules; you say that Ministers have the particular spirit to interprete the Scripture, let vs see, if this particular spirit may make yow to agree these two places. Which of the two places is more to be believed? that of Genesis, said the Minister, for that of the Acts to be falle wirnesseth learnedly Beza, whose words are. (e) Itag, ingenne profi eor editionem Gracam eo loco videri mihi deprauatam. I replyed, then the Greeke new Tefta-

(e) Beza in this place princed an-MO 1560.

ment which ye have in your hand cannot be the word of God: for granting one errour therin, the authority of the word of God (who cannot lye nor erre, no not once) is taken from it: as if one errour or lye be foud in a Charter or contract, it loofeth the force of a true contract, though the rest be true. Truely a searned man, said I, might make. a greater volume without comparison then your Bibleis, concerning your falfifications, Blasphemyes, shiftes and turnings therof, all to couer and vphold your palpable crrous and herefies .

(f) Rome. D. 27.

The other place which they have corrupted is that of S. Paul: (1) Shall not uncircumcifion, which is by nature, fulfilling the law, judge thee who by the letter and circumcifion arta prevaricator of the law? Declaring therby that the Gentil & vncircumcifed keeping the law, by the grace of God and light of nature, as holy lob did, is to be preferred before a circucifed lew, who keepeth not the law, confirming that which he had faid before: (8) Not the hearers of the law are inf with God, but the doers of the law shallbe suftified . Wherof he giueth the reason in the verse following. Now the Ministers to infinuate craftily to the reader that neyther Gentil, Iew.

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And Roman Religion: | Cent. 2. 93 nor Christian can keep the law, they have corrupted the text, thus : Shallnot pucircumifion which uby nature (if it keep! the law) judge thee, which by the letter and vncircumcifion &c. Where the Ministers of an absolute proposition of S. Paul do make a conditionall, thrusting into the text the word, if which changeth wholy the force of the Apostles saying, and which is not in any Greeke copy, yearhe moft corrupted Greeke copyes printed at Geneua haue not the particle 6 which is in the verse before, but not in this, speaking first conditionally and then absolutly, and declaring by the first that we may keep Gods commandements; by the fecond, that in effect some of the Gentils, much more of the lewes and Christians haue (being affilted by Gods grace) kept Gods commaundements: as voon this place learned- (h) Hom. ly (h) S. Chryfoltome teacheth with the rest of the Fa- 6 in 2. ad thers, of whom S. Augustine directly counterpoynts the Romanos. Ministers heresy in this, saying : (i) Non igitur Deus imposibilia (i) De nat. tubet, sed iubendo admonet &c. The Syriake text lykewise & gra. c. readeth absolutly, without the word in, which signifieth if. Could the Apostle speake more plainly in the prayse of good works then to fay, (k) God will reward enery man accor- (k) Rom. ding to his works? Yet the Ministers will not give eare to those expresse words: they will not submit their judgment to the holy doctrine of the Catholike Church, but will alwayes be contentious, rendring themselnes therby inexcusable in the day of judgement, as the Apostle sayth: (1) (1) Rom, 26 vnto them that areconventious, and disobey the truth, and obey vn- v. 8. righteousnes shall be indignation and wrath. The second corruption in this place is that they have translated, and pneircumcifion, manifestly against the Greeke text, where it is, and circumcifion. 2. The third place is that of S. Paul to the Romans: (m) For why did Christ, when we m yet were weake, according to (m) Rom.s the tyme, drefor the impious? Declaring that mankind by the P. 6. originall finne of Adam, became weake and wounded in his vnderstanding, will, and memory, as in the treatise of in the freewill I declared at large before. The Ministers to persuade de se the ignorant and simple people, that man though baptized M2:

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and regenerate, hath no freewil, nor strength to good, conforme to that common faying of theirs: So that in is there's no goodneffe, for the flesh evermore rebelleth agaynft the fpirit when by we continually transgreffe thy boly precepts and commandements: They have turned, I fay, thus: for Christ when we were yet of no frength. Directly agayn it all the Greeke texts printed at Geneua which have no negative at all, as the Ministers thefelues auow in turning the same Greeke word in other places, as we doe, as: (n) I have shewed you all things, how that Colabouring, recought to support the weake. Agayno : (9) Tothe weake I become as weake, that I may winne the weake. And in fundry other places. Can there be greater impiery vied agaynft Bringer . God, then thus fo willingly and wittingly to corrupt the true word of his heavenly Maiefty? Had not our grations and most learned Soueraygne inst occasion to say in the fumme of the Conference before his Maietty, &c. That the Geneua translation of the Bible, wherunto the English Bibles are conforme, is the worst of all, and that in the Marginalt notes annexed to the Genena translation, some are pery partiall, untrue and sedujous? Doth not a famous English Minister called M. Carliel fay of all the English and Scots Bibles and transla-(9) In his tours : (9) They have depraved the fense, obscured thetruth, & de-

booke that Chrift defcended wos into bel. p. 216. 6 118.

(n) A&Is.

30. V. 35.

from the right fense, they show themselves to love darknes more then light, falshood more then truth? How can then fuch Bibles be the ground of faluation? How can they be the word of God? And how can they beget true divine fayth in the harts of the Readers, fince they are wholy full of errours, corruptions, facriledges and blasphemies? As for their platmes which they fing fo sweetly in their Churches, and fo merryly in their houses, how can God take any pleasurein fuch finging, fince they themselves do speake thus of the: (r) Our translation of the Pfalmes comprised in our booke of common. prayer , doth in addition , substraction , and alteration differ from the her most ex truth of the Hebrew in two bundreth places at least ein fo much, that collent Ma we do therfore professe to rest doubtfull, whether a man with fafe coniesty , pas frience may subscribe therte. Which innumerable multitude of 76. 6 71. errours & factiledges conteyned in the English Bible gaue

ceyued the ignorant, and in many places they do detort the Scripture

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And Roman Religion. [Cent. 2. 95]
sceasion to our gratious soueraygne to say, that, (f) He could summe of summer yet see a Bible well translated into English. As for the vulgar the confedition of the Bible, which the Catholike Church vseth, re e before mimici nostriction indices, let our enemies be sudges thereof: Specibis Mansly ally Beza. (i) The old Interpreter seemeth to have interpreted the (v) Beza in bely bookes with metuallous sincerity and Religion. And Molinaus annos. in a learned Hugenot: (u) I can very hardly depart from the vulgar cap. i. Lucustomed reading, which also I am accasiomed earnestly to defend. (u) In no-And D. Couell: (x) The vulgar Latin edition was vsed in the num Teschurch a thousand three bundreth yeares ago, & I prefer that tran-tam. part. sam. part. sam. part.

The 13. 14. and 15. Article.

(x) le bis answere to My lobu, Bourges

i. That man with the grace of God, may keep pas. 4.

his Commaundements. 2. And that the kee
ping therof is meritorious of everlasting life. 3.

And that Fayth only doth not sustify, was co
stantly believed in this second Age.

CHAP. VIII.



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Auing spoken sufficiently in the formerage of keeping of Gods commandemets, & of the merits of good works, it resteth to speak of Fayth. To the better vnderstanding wherof it is to be remarked, that the Ministers do make two sorts of Fayth (besides their historicals Faith, whereof there is no mention in

the Bible) to wit, a Fayth whereby they believe generally that God will faythfully accomplish all his promisses, will give remission of sinnes to all true believers: & a particular and special Fayth, whereby every Protestant persuadeth and assureth himself (as an essential point of his Faith

to be belieued vnder the payne of eternall danation) that his fins are forginen him , interring confequently that this only Fayth doth justify him. And in this folifidian, foolish.& childith persuation the Protestants do place their instifying Fayth, agaynit the which I make this argument. The Proteltant who by this Fayth is iustified, may after fall into fornication and other damnable sinnes, or not? That he can not fall, no man will fay, by reason that they continually transgresse the commandements : if he may fall, I aske. whether falling into those horrible fins he loose that particular Fayth or retayne it stil? To graunt that he loofeth it, is to make all finners Atheists and Infidels, for he who is bereft of Fayth must needes be infected with atheisme and infidelity : if he still retayne his true Fayth, notwithstanding the infinite multitude of such sinnes, is to hold, that he abydeth still in the estate of faluation, and may enjoy the kingdom of heaven dying in fuch a miserable estate, which is directly agaynft the Bible . (a) Do not erre, neyther fornicators nor ferners of Idols, nor adulterers, nor the effeminate &c. shall po felle the kingdome of God.

6. V. 9. 6 10.

(b) lames 2. V. 14. (c) lames 2. V. 17. (d) lames

(d) lames

(e) lames 2. V. 14.

The second argument agaynst the instifying Faith of the Protestants may be taken out of S. James who saith: (b) What shall it proffit, my breibren, if a man (ay be hath Fayth, but bath not workes? Shall Fayth be able to fanebim? Agayne: (4) So Fayth alfo if it have not workes, is dead in it felf. Agayne, (a) But will thou know, O vayne man, that Fayth without workes, is idle ? Abraham our Father was benot inftified by workes, offring I-Caachie fonne vpon the Altar? Agayne. (c) Tee fee then bow that by workes aman is instified, and nor by Fayth only. Which words thew playnly that Fayth alone cannot justify. 2. That the Apostle speaketh of true Fayth, presupposing that true fayth (though not lively Fayth called by the Doctors Find formata) may be without good workes, which good works the Apostle opposeth as it were, to Abraham his Fayth, which was a true Fayth , as the Scripture witneffeth. 3. The Apostle prayseth in a certayne forme that Faith which may be without good workes, faying : (f) Thou believeft that there is a God, thou doeft well, the dinells also believe it, and tremble.

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And Roman Religion. [Cent. 2. 98

How could he have answered, thou doest well, if such were not a true Fayth, though not lively; as when a tree in winter is bereft of her bloffomes and fruit, yet is a true tree, though without fruit : in lyke manner the funne ouerclouded guieth not his naturall beames vnto vs , yet remayneth alwaies the funne: the fire covered with athes, is truly fyre: euen fo Faith wherof the Apostle speaketh heer, is truly Fayth though not lively. The Ministers will say, that S. James speaketh heere of Fayth outwardly professed only, not of inward Fayth, wherby we are instified in the fight of God. Ianswere, that to be false, because he speaketh of the Faith wherby we believe in God which is inward Fayth. 2. He speaketh of Abrahams Fayth, which was a true and inward instifying Fayth. If yow say in lyke manner that, that testimony of Saint Paul, maketh for the Ministers iustifying Fayth: (8) Know that a man is not instified by the works of the law, (g) Golard. but by the Fayth of lefus-Chrift. I answere that the Apostle faith 3. 1.360 only, that man is iustifyed by the workes of the law, that is, by the ceremonies of the law of Moyfes, which is most true. Some Fathers do fay fometymes, that man is not justifyed by workes absolutely, meaning the workes of nature, of morall vertues without the grace & knowledge of Christ. or els workes done in the state of sinne before iustification. but neuer say the Fathers, that workes proceeding from a lively fayth, and done in the grace of God, do not infti-

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deth himselse or belieueth infallibly his sinnes to be forgiuen him, by this his particular and instifying Faith; eyther he hath his sinnes by that Fayth remitted to him before, or after he thus belieues: if after, then his persuasion is false & deceitfull, belieuing the remission of his sinnes which was not when he made that act of Fayth: if before that act of Fayth his sinnes were remitted, it followeth that instisication was before his beliefe, which cannot be, for without Fayth it is impossible to please God. If the Minister say, that his beliefe causeth immediatly the remission of his sinnes which he belieueth, it is lykewise salse; for after that

forme

The Ground of the Catholike, torme, the Ministers beliefe were omnipotent, in ma-

king the object which it knoweth, the mystery it be-

lieueth. As if a man by belieuing himselfe to be a great Do-

(h) Lib. 4. Gen ad lit.

Aorin Phisik, should consequently be a perfect Doctor by reason of his beliefe, directly agaynst that famous saying of S. Augustine: (4) That no knowledge or beliefe can be, vules things knowen & believed precede, and be before. Because as our knowledge is true or falle, by reason the obic & which we know is true or falle; lo our beliefe is certayne & true, because the thing is infallible which we believe. As by example, God is omnipotent, not because I belieue him to be omnipotet, but because he is omnipotent in himself, I belieue him to be so, the object of Faithal waies being before the act of Faith, asthe obiect of science is alwaies before the habite of sciece. Plaine contrary to this, the Ministers in believing infallibly, & as a point of Fayth their fins to be forgiven them, do make the object of their Faith in belieuing, which is a manifest abourdiry. 2. The Ministers in believing infallibly their finnes to be forgiuen the, do keep in that the command of God, or breake the command of God. If the first, eyther they keep it perfectly (in that act of Fayth) or imperfectly, & with blemith? If perfectly, it followeth that a man may fomery mes. and in some things perfectly keep the commaunds, which they will not graut. If imperfectly, that imperfection being a deadly fin (for al are deadly finnes in the Ministers opinion)it followeth of necessity that the Protestants are justified by a deadly finne, which is a palpable abfurdity.

(i) Mark. 16. D. 16.

cap. 32.

4. The fourth argument is framed out of those worder of the Bible: (i) He that shall believe and be baptized, shall be faued, but be that will not belieue, shall be damned. Whereof tolloweth that infants being baptized are justified before God, yet not by an act of the speciall Fayth of the Ministers, because they can have none such, being infants, but rather they are justifyed by the habituall qualityes or inward habits of Faith, hope, & Charity and confequently all others are iuftifyed by the lyke habit, and not by the speciall Faith of the Ministers, which is no other thing but a divelish Idollinuented by Caluin, and adored by the Protestants.

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Zana Koman Kengion. The fifth argument. This proposition of the (k) In the Ministers, (*) We recease free remission of sinnes, and that by fayeb of Fayeb only &c. I worne and subscribed at seuerall tymes by the three printed at estats of Sotland, is directly against those wordes of the Bi- Geneua & ble: (1) Tee feethen how that by workes a man winftifyed, and not approvedby by fayth only. Finally there is no part of the Scripture which the Church maketh mention of this presumptuous Fayth of the Mini- of Scotland fters , no not when it speaketh of the Fayth of Abel, Noe, (1) lames 2. Abraham, whose Fayth was not an infallible persuasion of their finnes, but an affent and credit they gaue to the reuelations which God made to them, as lykewise in those wordes wherin S. Iohn doth place our faluation, faying: (m) lohn. (m) These things are written that yes might belieue that lefu is 20 D. 31. Christ the some of God, there is never a word of this particular (n) Rom. to Faith of the Ministers. And in that of S. Paul : (n) This is the v. 8. 69. word of Faith which we preach, for if thou shaltconfesse with thy Lord lesus, and shall believe in thy heart, that God raysed him up from the dead, thou shalt be faued: heere I fay is neuer a word of the Ministers presumptuous Fayth. I being in prison, a certayne Minister affirmed, that

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true Fayth wherby we are instifyed is that which alwayes hath charity and good works ioy ned therto. I replied thus, how is charity inseparable from true Fayth? Or is itseparable as the fruit of the tree is separable from the tree, which remay neth a true & perfect tree without the fruit, or is charity an accidentall quality, or inseparable passion which sloweth from Fayth, as the power of laughing from the nature of man? If so, it would follow, that charity could not be in heauen without Fayth which is false. Or is charity an essential forme which is required to the integrity of this iustifying Fayth? If so, then Fayth alone doth not iustify, which is directly agaynst your confession of Faith. If Faith together with charity iustify, as that Fayth is impersect and mingled with deadly sinne, so is that charity; and conse-

7. Of this for sayd discourse I inserve, that our iustification cossisteth in the habit of charity, that is, in Faith & cha-

quently it followeth that we are justifyed by Fayth and

charity which conteyne in themselues deadly sinnes.

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charity is al wayes taken in a good sense. Now the reason

wherfore charity is more perfect then Fayth, is because the

loue of supernatural things, which exceedeth the compas of our nature heere, is more perfect then the knowledge pr

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(r) Act 1 . D: 19. (f) lobn 14. V. 21. p. 6 ... (u) . Cor. 13. V. 2. (x) Lib.15. de Trinit. cap. 18.

g. Y. 6.

(o) Tohn

4. V. 16.

(p)Rom. t.

(q)1, lobn.

V. 17.

3. D. 4.

(z)I. Cor. 83. V. 13.

of them which is by Fayth. For we know them only anfwerable to the proportion of restray ned formes, which represent the to vs; but we soue them according to the ful sea of goodnes, which is included in them: which gaue occasio to the Philosopher to say: To speculate diame things, dothpurify the soule, but to soue the doth deify the soule, or turne the same as it were into God. But let vs com to the testimonies of the Fathers.

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The Testimonies of the holy Fathers of this second Age, proving that with the grace of God, we may keep Gods Commandements; and that the keeping there is meritorious &c.

The first Section .

Rigen teacheth playnly that our iustification cofisteth In Faithand keeping the commands of God; that is, in Faith & charity together, and not in Fayth only: (a) Regnum (a) Tract. 30.in Mat. calorum assimilatur virginibus decem , eifi quidem in ijs qui recte creduni & viuant, & ideo iuste assimilatur quinque prudentibus: qui autem profitentur quidem fidem in Iesu, non autem praparant se bonis operibus ad salutem, reliquis quinque assimilantur virginibus fatuis. 2. He auoweth, that true Fayth may be without charity (which before he called fides in Iefu) and that God is to render to euery man according to his workes, presupposing alwaies that true Faith in Christ may be without good workes, directly agaynft the Ministers opinion: (b) Nuncrequi- (b) Inlib. ... ramus de iusto iudicio Dei, in quo reddet vnicuig, secundum opera sua. in cap . 20 Et primo quidem excludantur haretici, qui dicunt animarum naturas ad Rom. bonas vel malas, & audiant, quia non pro natura vnicuig, Deus, fed pro operibus suis reddit: secundo in loco adificentur fideles, ne putent sibiboc folum sufficere posse, quod credunt , sed sciant inftum indicium Dei reddere vnicuig, secundum opera sua. And finally cocludeth, true Fayth without good works is not accompted of before God, & true workes without a lively Fayth likewise is not accompted of: (c) Alterum namg, sine altero reprobatur, quia & (c) Sub fifides sine operibus mortua dicitur, & ex operibus sine side nemo apud libri. Deum iuftificatur.

keeping of Gods comandments are easy by the grace of God

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(d) Lib. de & in our power, speaking specially of almes-giving, which opere or eleemofina.

(e) Epift.

ad Menefi-

ansums.

is conforme to the command of God : (d Practura & divina res, Fratres charifsimi , falutaris operatio , folatium grande credentium, facuritatis noftra falubre prafidium, munimentum (pet, tutela fidei, medela peccati, & res posita in potestate facientes, res grandis & facilis &c. 2. He auoweth that good workes are meritorious of eternall lyte, writing to the holy Martyrs who were in prison for the Catholike Religion, and suffred many things thertore : () An ego possum tacere co vocem meam silentio premere, cum de chariffimis meis tam multa & glorio fa cognofcam, quibus vos dinina dignatio honorauit; vi ex vobis pars iam martyris [ui con summatione pracesserit, tormentorum suorum coronam de Domino receptura: pars adhuc in carcerum claustris, fine in metallis & vineulis demoretur: exhibens per ipfas suppliciorum moras corroborandis fratribus & armandis maiora documenta; ad meritorum titulos ampliores tormentorum tarditate proficiens, habitura tot mercedes in calestibus pramijs, quot nunc dies numerantur in panis: qua quidem vobis fortissimi ac beatissimi fratres, promerito religionis acfidei vestra accidisse non miror, vi vos sic Dominus ad gloriarum sublime fastigium clarificationis sua, honore prouexerit, qui semper in Ecelesia erus custodito fidet tenore viguistis, conseruates firmiter Dominica mandata. Yet the Ministers do teach that no man hath ever kept, nor can keep the commandements.

(f) Apol 2. ad Anton. Pium.

(g) Apol. 3, ad Ant.

ly are acceptable to God who imitate him in goodnesse, iustice, humanity and other vertues, declaring therby that our instification confisteth not in only Fayth, but in Fayth & good workes togeather, which do merit greatly before God: (f) Deumillos tantum charos habere documus, nobifq, persuasimus & credimus, qui ea, que in eo insunt imitantur temperancia iuftitiam & humanitatem, aig, omnia que Dei funt propria. And agayne: (8) Homines, qui dignos se eius voluntate & consilio, operibus praftiterunt, cu eo picturos efe meritis fuis accepimus ac regnaturos : sic vi ab omni interitu perturbationeg, sint liberi Vt enim cos cum non effent principio, effecit: sic fore speramus, vt ex eo quod sponte fecuti erunt ea qua illi , probantur eos & immortalitate, & consuetudine dignetur. And a litle there after: Censemus vnumquem q falu:em consecuturum pro operum dignitate. Which is conforme to that of

S. Iustin martyr auoweth that those persons on-

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And Roman Religion. [Cent. 2. 103

S. Chrysottome who speaketh of Fayth thus: (h) What pro- (h) Lib. to fu will Fayth affoard vs, if our life be not sincere and pure? And S. contra vi-Basil: (i) Fayth alone is not sufficient, vnlesse there be added conver- super. mo-nast. vice

facion of lyfe agreable therto.

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4. S. Irenæus in lyke manner auerreth, that God terio pfalmaketh great accompt of our good workes and rewardeth vs therfore, not by reason of our Faith only, but by reason of our Fayth & good Workes togeather: (k) Sicut Salomon, ait, (k) Lib. 4. (l) qui miseretur pauperi sæneratur Deo. Qui eum nullius indigens est cap. 34. Deus in se assumit bonas operationes nostras, adhoc, vi prastet nobis re- (l) Prou. 19 tributionem bonorum suorum. Sicut Dominus noster ait, (m) Venite v. 17. benedicti Patris mei, percipite vobis praparatum regnum. Esuriui enim (m) Math. & dedistis mihi manducare & c.

Terrullian reacheth vs manifestly, that Fayth only doth not justify, and that our good workes do merit before God: Let vs heare his wordes : (n) Sienim sicut in Adam om- (n) De Renes moriuntur, ita d'in Christo viuisicabuntur; Carne viuisicabun- surrect.car tur in Christo, sicut in Adam carne moriuntur Vnufquifq; autemin nu cap. 48 suo ordine scrlicet quia & in suo corpore: Ordo enim non aliud quam (o) In Ap. meritorum dispositor. Merita autem cum corpori quoq; adscribantur, cap. 48. ordo quoq corporum disponatur necesse est, vi possit esse meritorum. And agayne: (o) Tunc restituetur omne humanum genus ad expugendum quod in ifto auo boni (eu mali meruit, exinde pendendum immensam eternitatis perpetuitatem. It were tedious to me to cite all the places (they being so many in number) whereby Tertullian proueth that true Fayth may be without good workes, and that Fayth only is not sufficient to saluation: in like manner that good workes grounded upon the grace of God are meritorious of saluation. I will adde this only place to the forfayd: P Quomodo multa mansiones apud patrem, (p) he Score finon pro varietate meritorum Quomodo & stella à stella distabit in aduer sus gloria, mis pro diversitate radiorum? Are not all these renowned Gnofficos . and ancient Fathers sufficient to persuade the Protestants cap. 6. that they wander out of the trode path of fo many our holy and learned predecessours, and do fellow rather the crooked turnings of Caluin & Luther manifest Apostata's, who

bring them to the labyrinth of eternall perdition?

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That the Ministers have falsified the Bible in fundry places, which do prone, that Fayth only doth not instify &c.

The fecond Section:

D Eza one of the most famous amongst the Puritans hath B set out long since a Bible in Latin, which as it is full of blasphemies, corruptions and sacriledges; so Castalio, a learned Puritan lykewise, hath written a booke agaynst Beza, whole Bible our Scots or English Bible followeth commonly, leaving the trodden path of all antiquity and of other nations. Beza then to make his reader believe that man instifyed by Fayth only, turneth that of S. Paul: (a) Theinft shall lyue by Fayth. Beza I fay hath translated: qui verdex side inst west, vinet; he that is inst by Fayth, shall lyne, Directly agayntt the Greeke, directly agaynft the Syriake, where the word ba, which fignifyeth is, is not at all; dire-Aly likewise against the Caldaike text, where it is, Versadikara bhat kuschetehun. Directly agaynst S. Augustin who explicating this place fayth: (b) Of what Fayth (peaketh beere the Apostle? Of the Catholyk Fayib, which maketh a just man, & distinguisheth between the inst and the vniust, for it is not a reprobate Fayth that we speake of, but that which workerb by Charity. In the Hebrew text likwise it is, the just shal line by Fayth. To the which cont. 2. ep. purpose learnedly S. Augustin, doth explicate those words of the Bible : (c) We accompt a man to be instifyed by Fayth with-(c) Rom. 2. out the workes of the law. (d) Non hoc agit Apostolus, fayth he, vt percepta ac profesa fide opera iustitia contemnantur, sed vt sciat fe quifg poffe per fidem iustificari, etiamfi legis opera non pracefferint; Goperibus Sequntur enim iustificatum, non pracedunt iustificandum &c. That is : The Apostle meaneth not by the worker of the law , those which follow instification, but those which goe before instification. Should not S. Augustin his exposition, and consequence drawen out of this, be preferred before the Ministers consequences for their folifidian iustification, which by all antiquity hath beffe to this day esteemed as a manifest herefy and pount of Idolary

(a) Rom.I. D.17. Beza bis new Testa. printed an-110 1598. · Si Sixaios in wisens CHOSTOY. Hababuk 2. 7 4. (b) Lib. 3. Pelaz. D. 18. (d) Aug. lib. de fide cap. 14.

And Roman Religion. | Cent.2. 109 Idolatry, directly against the expresse words of fundry places of the Bible ! (e) If yee do not forgiue men their trespasses , no (e) Maton: mer will your Father forgine you your trespasses. Then Faith only 6, D. 450 is not fufficiet. Truly fince there be fo many deadly hatreds amongit the Puritanes and Protestants, very few of them can obteyne remission of sinnes, or have true fayth : since they remaine in perpetuall hatred one against another. 2. (1) If yee know thesethings, blessed are yee if yee do them. Fayth (1) lohn. alone then is not sufficient . 3. (5) Tee are my friends if yee de 1.17. what soeuer I command you, he sayth not, If yee belieue only in me. 2. 14. 2. The second corruption is that of S. Paul to the Romanes: (h) The wrath of God from heaven is revealed vpon allimpiety & intustice of those men, that deceyne the verity of God in iniu- (h) Rome live. Where the Apostle condemneth men of impiety, specially those who do deteyne the verity of God in injustice, notabfolutly all men. Yet the Ministers to infinuat to the reader that all forts of men are condemned heere by the Apolle, &that all forts of men do euer remaine in impiery & postle, &that all forts of men do euer remaine in implety & (i) In bane minstice, as (i) Beza playnly teacheth, and consequently locum. that no man can keep the commandements, they have tra- in t. loan, flated thus : For the wrath of God is revealed from heanen, agaynst cap-s. allyngodlynes and vnrighteousnes of men, which withold the truth in varighteousnes: making the Apostle to speake absolutly. Was not S. Paul a faithfull and godly man, & confequently not conteyned under this his owne faying: for he fpeaketh of himselte thus : (k) I am not guilty in conscience of anything , but I (k) 1. Coramnot iustifyed therin ? Yet the Protestants are affured, say 4. D. 4. they, that they are justifyed, though their conscience do accuse them of all impiety, of all fort of vices, and fins. But how, I pray you, do the Ministers translate this last place of S. Paul, I know nothing by my felfe? Is it then all one to fay, wie you 1 am not guilty in conscience of anything, and to fay, I know no- iparte thing by my felfe? May not the most finfull Minister say with ourseles. truth, that he knoweth nothing by himselfe, but by the affiltance of God; yet may he fay, I amnot guilty in conscience of my thing? Can there be greater impiety committed? Can there be a more heynous sinne in the sight of God then to translate after this forme the holy Bible? making by fuch divelish and abhominable translations, God to be the author

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The Ground of the Catholike,

thor, teacher, and fayer of all their abhominations, and fee

criledges ?

The third falfification of the Ministers is that of S. Paul to the Corinthians : (1) I chastice my body, and bring it Dr. Cor. into feruitude, leaft perhaps, when I have preached to others, my felf V. 27 become reprobate. Where the Apostle teacheth vs, to Worke our faluation with feare & trembling, as he himselfe wit-

neffeth, faying: (m) Therefore my dearest &c. with feare and me. (m) Philip bling worke your faluation. Which place as it playnely impu-3. P. 18.

gneth the Protestants presumptuous and folifidian Justification, and certitude of their predestination; so by themit Mera DoBs BHOST PER is impiously corrupted thus : Make an end of your owne falua-

THE CAUTES tion with feare and trembling. Directly against the force of the PUTBEIRT Greeke word, which in other places they translate as we RETIEVA-

do labour, or work: as (" We labour working with our owne hands, 2121. And agayne: (0) For it is God which worketh in you. Is this to

translate the Bible faythfully according to their oath and (n) .. Cor. 4 conscience, or rather impiously to fortify their heresics and

(o) Philip, belye God himselfe in falsifying his word? Let vs returne

to the disproofe of the former third falsification, which is thus: I beat down my body and bring it into subjection, least by any

meanes, after that I have preached to others, I my felfe should be re-

proved. Hath not this facrilegious translation wholy another sense, specially read by the common people? The first

fallification heere is in putting, I beat downe, for, I chastize,

The second in putting, least by any meanes, for, least perhaps,

the third in putting, I my felfe should be reproued , for , my felfe

should become reprobate. Remarke the Ministers treachery &

craft to eternall perditio. For in other places, which make

no wayes agaynst them by reason that they are indifferent

places, they turne as we do the word reprobate, and not

reproued. As that of S. Paul : (P) Know ree not your felnes , how

that I efus-Christ win you, except yee be reprobates ? Agayne : (9)

Men of corrupt minds, reprobate concerning the Fayth. The Syriak

word, Efthele, fignifieth a reprobate, à radice Sela, which fi-

gnifieth to reprobate : doth not the Apostle himselfe in o-

ther places manifeltly codemne the Protestants of this their

infallible affurance of their predestination and saluation,

castigo, un-Twinte forte, à donimos reprobus. (p) 2. Cor. 22. D. S. à d'izemos

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Aga

And Roman Religion. [Cent. 2. 107 when he writeth: (r) Thou standest by Fayth, be not high-minded (r) Romate but feare. Where playnly S. Paul teacheth, that a man may b. 6. fall from the true Faith, and confequently he cannot be infallibly fure that he is predestinat and is to be saued. Againe S. Paul as it were forwarned the Protestants of the great danger of this their opinion and Religion : (1) Therfore, (aith (1) s. Cor. he, be that thinketh himselfe to stand, let him take beed least be fall. 10. D. It. What excuse thall the Protestants pretend in the day of judgement, fince so many euident places of their Bible do codemne that prefumptuous fecurity of theirs cocerning their faluation? How can the Protestants be infallibly fure that they are predestinate, fince predestination dependeth on the will of God, & the will of God cannot be infallibly knowe to vs in particular, without a particular reuelation? 2. Our Sauiour faith : (t) He that shall perseuere to the end, shall be saued. (t) Matthe But no Protestant can be infallibly sure that he is to perse- 14. D. 17. uere to the end. Ergo, &c. See we not every day now prefently in France many Ministers and Gentlemen of worth abandon the Hugenots Religion and become Catholikes? what infallible affurance then could they have had being Hugenots to perseuere in their Religion? And what greater then they, can any other haue? 2. Sundry Protestants who have become Catholikes and dyed Catholikes, eyther were predestinat being Protestats or not? If they were how then could they become, and dye Catholikes? If not, (u)2. Ioba what abhominable doctrine is that to make them to belieue ". 8. as a poynt of Religion that they were predestinat? We Catholikes believe, that by the grace of God we may have a morall certitude and affurance, that we are his children, that perscuere vnto the end, be saued; but we can not be infallibly certain, nor fo certain that we may not still feare the fuccesse of our weaknes. The which doctrine the Bible teacheth vs: (") Looke to your felues, that yee loo fe not the things which yow have wrought, but that you may recease a full reward. If they (x) Renel. could have loft them, truly they could not be infallibly fure (y) Pfal. 20 of them. Agayne, (x) Hold that which thou haft, that no man take y is. thy crowne. And (y) Serueour Lord in feare and revoyce in trembling. (a) Prou . Agayne: (2) Bleffed is the man that feareth alwayes : but be that 28. D. 14.

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The Ground of the Catholike. 108

bardneth his beart shall fall into evill. Do not the Protestante in this poynt, and in all harden their hart agaynft the Bible. agaynst reason, agaynst all antiquity, agaynst the holy Fathers, and agaynit the very light of naturall reason?

The 16, 17, and 18. Article.

The custome to fast Lent. 2. And some other dayes. 3. And to abstayne some tymes from certayne meates, was universally in use in this Second Age.

CHAP. IX.

Fter the first iustification, which is performed by charity wherof I spake in the former verity; followeth, as it were, a s fecond iustification, that is, the increase and augmentation of the first by good works, in which holy men dayly walk and go forward by the grace of God, as

(b) Reuel. 22. V. II. S dinmiocoi. EMOOU THY Funcase

(a) Prou .

4. D. 18.

the wyseman teacheth in his prouerbs: (a) The way of the inft shyneth as the light, and shineth more and more vnto the perfect day. That is, as the dawning appeareth brighter & brighter, yntill it come to Noone, or to the fulnes of the day; so the just man increaseth by good workes, going alwayes forward in the way of perfection, till he come to the full state therof, conforme to that of the Bible : (b) Hethat is iuft , let bim be instified yet. Which is more plainly fignifyed in the Greeke text, thus : Hethat is inft let bim do instice yet. Signifying therby the increase of instice by good works; which place the Ministers have fallified, to signify that there is no increase of iuftice by good worke, translating thus: And he that is rightous , let him by righteous still. Moreouer they who proceed in outward good workes of iustice, increase therein, and be-

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And Roman Religion. | Cent. 2. 109 come more gratious vnto God: euen as when they were fuject to finne, by often and continuall finning they augmeted their wickednesse, and became more odious to God: so the Godly by good workes increase in iustice, fayth S. Paul: (c) As you have exhibited your members to ferue vncleanes (c) Rom. .. and iniquity, vato iniquity : fo now exhibit your members to ferue instice, voto sanctification. As the same Apostle speaketh yet more playnly exhorting the Coloffians : (d) That they (d) Coloff. might walke worthy of our Lord and please bive in all thinges , fru- 1: D. 10. difring in all good workes, and increasing in the knowledge of God. Which wordes S. Augustine fitly explicateth faying : (e) (e) Augu. That we are just fied, and that iuftice it felfe increaseth , when we ferm. 16.de proffit and go for ward in all good workes. Meaning an inward, verb. Apos inherent and true justice, not that imputative and outward iustice of the Ministers, which the Bible condeneth as impious, fince it may remayne with all fort of inward abhomination. And accordingly the holy Apostle S. John speaking of that justice wherby we are just, meaneth an inward and inherent iustice, not a imputative or outward. The words of the Apostle are : (f) He that doth instice is iust , euen as (f) 1. Iohn be also wiuft. But he, to wit Christ, is truely iust before God 3. v. 7. by an inward and inherent justice, worthy of heaven, therfore he that doth inflice is also infl before God, by the lyke inherent justice, or else the similitude of S. Iohn maketh not to the purpose : yea the Apostle warneth vs to beware of the Ministers who teach this their iustice, for the fashion only, faying: (8) Little children, let no ma feduce you. (g)r. Tohn The fasting in holy Lent and abstinency from cer- 3. 3.7. tayne meates is one of those good workes, wherby a man increaseth in iustice, wherof I have spoken in the former age more at length, defirous, specially in this age, to proue by the holy Scipture that the Catholike Church may ordayne certayne tafting-dayes to the spiritual proffit of the Catholiks, which I proue first by the example of Hefter & (g) Heftere Mardochem, whereof the word of God fayth, that : (h) To 9. V. 35. confirme those dayes of Purim according to their seasons, as Mardochaus the lew and Hefter the Queene bad appoynted them, and as they bad promised for themselves, & for their seed with fasting & prayer. DIST. VA

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(i) lobn 14 dayes, much more the Church of God, which is infallibly affilted by the holy Ghost for ever, as the Scripture sayth: (i)

But the Cosorter, which is the holy Ghost, whome the Father will send in my name, he shall teach you all things to your remembrance which I have told yow. Of the which power receaved from God, the Catholike Church gave a manifest proofe in that generall Councell and Assembly made in the tyme of the Apostles, where that which was ordeyned by that Councell (which represented the Church) is sayd to have bene ordeyned by God himselfe as the Scripture testifyeth: (k) For it seemed good (k) As to the holy Ghost, & to vs, to lay no more burthen vpon you, then these

God himselfe as the Scripture testisyeth: (k) For it seemed good (k) Ad to the holy Ghost, & to vs, to lay no more burthen vpon you, then these necessary things, that is, that yee abstance from things offred to Idols and bloud, and that which is strangled. The Catholike Church then ordered that we thould absterne from bloud and strangled: and shall not the true Church now have power to command to absterne from certain meates, to the end

we may ferue God the better?

3. S. Paul maketh mention of fasting then vsed in his tyme in the Church of God, saying: (1) So when much tyme was spent &c. because also the fast was now passed, Paul exhorted them: And shall not the same Church of God vse much safting, and command to her subjects the vse thereof? Of the which doctrine I inferre, how ignorantly Whitaker a prime English Puritan chargeth Pope Calixtus to have bene (m) The first that ordayned iciunium quatuor temporum. By reason that Whitaker alledgeth no ancient writer, who chargeth thus Calixtus, it is only an inuction of Whitaker his own.

that Whitaker alledgeth no ancient writer, who chargeth thus Calixtus, it is only an inuction of Whitaker his own.

Befides that I have thewed in the former age the institution of such a fast to have been e long before Victor, much more before Calixtus, year to have proceeded, from the doctrine of

the holy Ghost, as witnesseth S. Leo, saying: (a) Ecclesiastica (a) Serm. 8. ieiunia ex dostrina Sancti Spiritus, ita per totius anni circulum di(o) Tim. 4. stributa sunt. As for that of S. Paul: (o) In the later tymes some

shall depart from the Fayth &c. forbidding to marry, to absterne from meates which God created, to recease with thank sgissing for the faithfull. Where the Ministers have corrupted the Bible, putting in the word commanding, which is not in the Greeke text: &

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And Roman Religion: [Cent. 2. where the Apostle speaketh not of the fasting of the Catholike Church, but rather agaynft the Manichees, Encratites, Marcionists, and such heretikes, who affirmed that marriage was of Sathan, and the act of Matrimony was instituted by an euill God. Lykewise they taught that men might not eat of certayne forts of meats, by reason that they were not made (fayd they) by the good God, but by the euill, as witnesseth the ancient Fathers vpon this place, (P Irenz- (P) Lib. 1. us, (q) Chryfoltomus, (r) Ambrofius, (1) Augustinus and o- cap. 21. thers. Yea M. Hooker an English Protestant witnesseth the (9) Hom. fame : (1) Agaynft those Heretikes which have vrged perpetuallabsti- 12. in 1. ad nence from certayne meates, as being in their very nature vncleane, (r) in hunc the Church hath ftill bent her felf as an enemy, S. Paul giuing charge locum, to take head of them Go. Do h not the forefayd place of S. Paul (6) Haref. speake playnly agaynst the Ministers? For they are come in Manich. the later tymes; they have departed from the Fayth which 46. was in vie before their comming: They forbid to mar- (t) In bis ty lawfully, when they teach that Mariage is not a Sa- Ecclefiaftierament; when they teach that once marryed persons lib. 5. Jests may marry to others, their partie yet being alyue; when 73. they teach that the Fayth and promise given in Mariage cannot be kept, because, say they, no man can keep the commaundements of God. The Ministers command to absteyne from meats on the funday from morning til night, which none but heretikes were accustomed to do. Finally having confirmed the holy custom of fasting by fundry pasfages of the Bible, by the exemples of Hester, of the Rechabites, as witnesseth the (") Prophet Ieremy, (3) of the Na- (u) Ierem zarites, (y) of the Nininites, (z) of Moyfes, (4) of S. John Baptift, (b) and of Christ himselfe; I aske and challenge the (x) Numb. Ministers to cite as manifest testimonyes agaynst fasting, 6. which they not being able to do by the expresse word of (y) long; God, let them give glory to God, and confesse plainly that (z) Exod. they teach nothing leffe the the word of God, the the Scri- 14. pture giuing in place therof their owne inuentions, tradi- (a) Matth. tions, superstitions and foolish consequences, wherunto let? Vs Catholikes preferre the consequences of the holy Fa- (b) Matth.

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thers of this Age.

The boly Fathers of this second Age, do witnesse that the custome was vniner fally in the Church of God, to keep the fast of Lent, and to absteyne fometymes from certayne meates &c.

The first Section.

Ertullian writing to his bed-fellow witnesseth, that it is a great hindrance to a Catholik, married with one of another Religion, to keep the fasting dayes of the Catholike Church, by reason that a Catholike gentlewoman (aLib. 2. being marryed with fuch a one: (2) Domino certe (fayth be) ad exorem non potest pro disciplina satisfacere, habens in latere diaboli seruum. procuratorem Domini (ui ad impedienda fidelium studia & officia. Ve fi Statio facienda est, maritus de die conducat ad balneas ; fi icimia observanda sunt, maritus eadem die convinium exerceat ; si procededum erit, nunquam magis familia occupatio adueniat. 2. He auoweth that the fast before Pasche, which we cal the fast of Let.

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(b) Lib. de and which he calleth (b) Pafehatu ieiunium, was in vie in semujs e. his tyme. 3. He setteth down the forme & fashion, which was kept in fasting, to wit, to absteyne from flesh, say-2. 613. ing: (e) Xenophagias obseruamus, siccantes cibum ab omni carne &c. (c) Eod, libro cap . t. Which yet more playnly he fignifieth by these w ordes : (4) (d) Deeo . Sublato, diminuto, demorato cibo. Signifying by the first and dem libro fecond word, that falling confisterh in abstinece from flesh, cap. 2. & taking one meale in the day: which last circumstance he fignifyeth, by the word diminuto, as by the third demorate, he fignifyeth, that it is lawfull to change the tyme of taking of

that one meale for a just cause.

2. Origen speaketh plentifully to the prayse of fasting in divers homilies, and in particular maketh metion of the fast of Lent, & of wednesday and fryday, his words be : (e) Nee hoc tamen ideo dicimus; vi abstinentia Christiana frana laxemus. Habemus enim quadragesima dies ieiunijs consecratos, habem us quartam & fextam septimana dies, quibus solemniter iei unamus. 2. He affirmeth that it was lawfull to every man to fast privatly according to his denotion, & that fasting was instituted, to chastize

(e) Hom. so. in Le-1466.

eap. 4.

And Roman Religion. [Cent. 2. 113 chaftize our body and to make vs therby more fit to prayer and deuotion : (f) Eft certe (fayth he) libertas Christiano per omne tempus iciunandi, non observantia superstitione, sed virtute (f) Ibidem. continentia. Nam quomodo apudeos castitas incorrupta fernatur. nifi arctioribus continentia fulta subsidijs? quomodo scripturis operam dabunt ? Quomodo scientia & sapientia studebunt ? Nonne per continentiam ventris & gutturis? The care of wyfe & children maketh the Ministers ignorant in their calling, greedy

and auaricious in their doings, lewd in their conucrfation,

carelesse in preaching, and couetous in their neighbours

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possessions. 3. S. Cyprian in lyke maner auerreth that no man hath (g) Trad. euer attained to the perfectio of vertue without fasting: (8) de iciunio Quotquot (fay th he) viros virtutum vidimus, fine iciunio non legi- & sentat ! mus ascendiße, nec aliquid magnum moliti sunt, nifi prim abstinentia Christi. pracesiffet. Quoties aliquid à Deo obtinere conati funt , ieiunis incubuere & lachrymis, & pernoctantes in orationibus, cilicis carni berentibus supplices beneficia postularunt. 2. He auoweth (h) that (h) Ibidem, the custome to fast tourty dayes of Lent came from the ex-

ample of our Sauiour who fasted lykewyse fourty dayes. 4. S. Irenzus (i)in a certayne letter of his written to S. (i) Extat. Victor Pope and Martir, witnesseth playnly and plentiful - lib. 5 bifle. ly the ancient custome of the Catholikes to fast Lent and o- cap. 24. ther dayes, according to the command of the holy and Catholike Church.

apud Eufe

5. S. Telesphorus (1) in lyke maner maketh mention tom. 1. Co. in a letter of his directed to the Catholiks, how that the cu- eile flome was to keep exactly the fasting of Lent, specially in absteyning from flesh. But of this controuerly I will speake more at length Godwilling in the Centuryes following.

(k) Extat

sonindistry ebsyatturion i amused in the commandements, g. That the reofsing

mandements proceding of a lively marchin our in it

That the Ministers have falsified the Bible in fundry places which de approone good workes, and the reward thereof, wherof Fastinge wone.

The second Section

He first is that of S. Peter who speaking of the holy & (a) 2. Pet, 2 iust Lor, fayth : (a) God delinered iuft Lot oppreffed by the D.7.8. iniury and luxurious conversation of the abhominable men. For in fight and hearing hear as inst: dwelling with them who from day to day vexed the inst foule with vniuft works. Signifying therby that Lot was iust in light and hearing, keeping his light from filthy and vncleane objects, & his hearing from vnclean speaches, & confequently keeping therby God his commandements. 2. S. Peter calleth Lot his Soule iuft, to fignify vnto vs the inherent justice, which enobleth the vpright Catholike foule before God, condemning therby the imputative iustice of the Protestants, who to disgrace this place of the Bible have first changed the wordes agaynst the order of all was may a. the Greeke copyes, thus: For he being righteous, and dwelling a. asy a dinas mong them, in feeing and hearing, pexed his righteous foule from day to day with their ynlawfull deedes. 2. The Protestants to fignify

deadly fins, but only to the outward thew of man, dire-Ctly against the expresse words of their owne Bible, which (b) Lid. s. Speaking of Zacharias & Elizabeth faith: (b) They were both infl before God, and walked in all the commandements and ordinances of the Lord without reproofe. Where the Euangelist teacheth vs three things agaynst the Protestants. 1. That iust and holy

men do keep all Gods commandments assisted by his grace. That man is not iustifyed by Fayth alone, but by walking in the commandements. 3. That the keeping of the commandements proceding of a lively Fayth is our instificatio.

their imputative inflice, they have turned Righteous Soule,

which word Righteous, they put alwayes commonly in

place of the word Inst, to fignify that no man, though affi-

sted by Gods grace can be truly just, and without spot of

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And Roman Religion. | Cent. 2. 115 The Ministers in turning righteous for inft , to take away ail inherent and in ward iuitice, give way to the lewes to deny that our Sauiour is the true Messias, by reason that he is called by those same Greeke and Syriake words I ust, wherwith others are thus called, as : (c) Haue nothing to do with that Just man. Agayne: (d) Truly this man was just, and many fuch, 27. D. 19. where alwayes the same Greeke word is , which word if it (d Luk.) fignify only an outward and imputative inflice, by no pla- 1/47. ce of the Scripture can we proue our Saujour to have had a dixares. true inherent and inward Justice: which is a horrible blafphemy, feing his iustice and goodnesse, is the ground of all our Iustice and merits.

The second corrupted place is that of Esdras : (e) (e) Esdras And we fasted and befought our God hereby : and it fell eat prospe- 8. V. 210 roully unto us. Where fasting is accompted to be a good and meritorious worke : because it fell out properoully to the lewes by reason of their fasting. The Ministers, to fignify the contrary, & that fasting is no meritorious good work, peruert the place thus : So we fasted and befought our God for this : and he was intreated of vs. The French Hugenots adde boldly three wordes, par nos prieres, which are not in the text. The Hebrew is manifelt : Waiabhather lanu ; & exora-

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The third falfifyed place is that of the Prophet Dauid, who applyed his mynd to keepe Gods commandements (which are called Iustifications, because the keeping of them do iustify vs) for a reward eternally in heaven. Declaring therby that good workes are meritorious of lyfe euerlasting, & that they have their reward besides God. The Prophets words be: (f) I have inclyned my hart to do thy instify- (f) Pfalm. cations for ever for reward. Remarke how the Protestants have 119 v. 111. falfifyed this place craftily to take away all hope that our property good workes do merit or have any reward, they turn thus. tributions. I have applied my hart to fulfill thy statutes abvaies even vnto the end. di arrapu-Taking wholly away the word reward, which is in the Greeke, and which they have turned with vs in other places , as: (8) In keeping of them there is great reward. The fame (g)Pfal.19. Hebrew word being every where blekeb. For in effect the b. 11. king

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kingdome of heauen is a reward due to our good workes grounded vpon the merits of Christ, by reason of the promife wherby God hath obliged himselfe to vs ;yet all is his mercy and grace, by reason thathe hath obliged himselfe to vs ; and yet all is without any merit or obligation of ours going before; so heaven is given both of mercy, and as a reward. Thus S. Augustin : (h) Quando facis bonum opus , propret pitam aternam fac : fi ideo facis , fecurus facis , hoc enim mandauit Dew.

(h) In pfal. 120.

6. P. 21.

y. 19.

The fourth place falfifyed by the Ministry is that of Daniel the Prophet, who fpeaking to King Darius affirmeth, that God had so preueted him with his grace, that he was found iust and innocent before God of any finne, year and before man : declaring therby, that a man by the grace of God may keep Gods commandements. His wordes be: (i) My God hath fent his Angell, and hath shut vp the mouthes of the (i) Daniel . tyons, and they have not hurt me: because before him Iuffice hath bene foud in me : yea & before thee, O King, I have done no offence. How do the Ministers deface and disgrace this place to proue their heresie of imputative Iustice, & that the commands are impossible to be kept ? My lustice, say they, was found out before him, and vnto thee, O King, I have done no hurt. Who feeth not a great difference betwixt these translations? What wife man can thinke the Ministers to have any conscience,

> feeing so boldly they corrupt thus the word of God? Is it meruayle they deny the authority of the holy Fathers, of

> ancient Councels, of facred doctours, feeing thus they fal-

fify agaynst all antiquity the Scripture, the holy word of God, the Bible it felfe?

The fifth corruption is that in S. Luke, where it is fayd, that our Saniour was fent into this world to preach the Ghospell to the poore, to heale the broken harted, to (k) Lud. 4. preach deliuerance to the captines: (k) To preach the acceptable yeare of the Lord, and the day of retribution. By the last wordes, the day of retribution, is fignifyed, that in the law of grace, the good workes of the Catholikes, grounded vpon the merits (1) Lib. 4. of Christ, should have great rewardes, and merits appoynin Lucam. sed for them, which the holy Father (1) S. Ambrose, and o-

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And Roman Religion. [Cent. 2. 117 thers do proue by this place. The Ministers cannot abyde the word merit, or the word retribution, as due of Iultice. For the which cause they have blotted out of their Bible these mi inien last wordes, and the day of retribution, translating thus: And that arreation I should preach the acceptable yeare of the Lord. Notwithstand- owner ding that in all the Hebrew copyes those wordes are found fayth Beza himselfe : (m) Qua verba in Habrais quidem habentur (m) And'un multis Graciscodicibus. Can there be a greater Impiety not. in bue before God then thus to fallify the word of God? (n) O yee locum prin beauens be astonished at this : be affrayd and veterly confounded. For tod the yethe Ministers have committed two euills, they have forsaken (n) lerem. the fountayne of lyuing waters, to digge them pits, euen broken pits, 11. 7. 12 . that can bold no water : That is , they have for faken the fountayne of the Hebrew and Greeke tongues in their translations, forfaken the translations and expositions of all the holy, learned, and auncient Fathers, to digge to themselues pits, in following their owne fanfies and inventions, agaynit the cleare water of the word of God and facred antiquity. Remarke heere the spirit of contradiction (which is familiar to all Heretikes) of Beza who in the first edition of his commentaries vpon this place printed the yeare of Christ 1556. sayth: Que verba in Hebrais quidem habentur, & in multio Gracis codicibus. Yet he fayth wholy the contrary in the same commentaryes printed 1598. Que verba, sayth he, in Habrais quidem babentur, sed in nullis Gracis codicibus à me reperta funt. The which fathion of proceeding of the Ministers the weth it felf, for a fmuch as the same Greeke word which fignifieth heere reward, they have translated in other places of the Bible; condemning therby themselves, who deny (o) Coloff. that our good workes can merit, or haue any reward. As 3. 3. 2. 24. that to the Coloffians: (0) Knowing that of the Lord, yee shalre- in ana. ceane the reward of inheritance. And S. Paul speaking of Moy- modern. (p) Hebra les: (P) For he had respect vnto the recompence of the reward. The fixt corruption is that of S. Iohn, where (9) lobus. it is fayd, that one of the Ministers gaue ablow to our Sauiour Christ 18. D. 22. lesw: (9) When he had sayd those things, one of the Ministers stan- is 10,000 ding by, gane lefus a blow: which wicked fact of those Mini- granidure

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fters, was a figure of the Ministers doing in this our age: earines.

I he Ground of the Cathoucke, wherin they have given such a blow to the Church of God to the Saints in heaven, to the Sacraments, to the Scriptu-Vinus Mi- tes ; that the first they have cut in pieces , to they second they refuse religious honor, of seauen Sacraments the have dedit alapa made but two, the Scriptures they have wholly mangled, corrupted, peruerted, and cut afunder, calling that Apolefu. crypha, which all nations euer did accompt as Canonicall. Now to couer this detestable fact of theirs against our Sauiour, they have translated thus : one of the officers which flood by, smote lesw with his red. Putting the word Officers, for the word Ministers, directly agaynst the Greeke word, which in other places of the Bible, when it is to their prayle and auantage they translate the very word Minister, as : (1) I have (r) Act. 26. appeared vnto thee for this purpose, to appoynt thee a Minister de. P. 16. Why do yee translate the word Minister in the one, and not in the other ? is not the same Greeke word in both places? Is this the fidelity which yee promise to follow the Greeke text precisely? Was samed was son with the first of on the ne varietos/242 verble movel plane / 4 mentos and course the second of the parties of the course The that the whole of the history seems dord w was w shootif - for fitter with minus seemly rediction, before my work work burns of com and the division of the harden the Bright secret what is to proper to the second the scholar was the will be wise of the scholar scholar section conu be regarded independently of the Continue of Most pringer goods, fee (2) For he bridge per most be entry from it it cooking the of The fixt prequies a party a folia barber ment ry, th his fayd, that an afthe Maille trans a three taste Tanton Chail their leve: (9) 1 When he had fund shop things and the Manifler Hore to ther p dog by, gare toling a blow, which or beach All of thois Mini-could de whor lier, was a figure of the Ministers doing in this our ages a see Which

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The 19. 20. and 21. Article.

1. That the custome of the Catholik Church in this Second Age was, that Churchmen should not be marryed. 2. But rather lead a single & chast lyfe. 3. And that the vowing of chastity, pouerty, and obedience was lawfull, and in vse.

CHAP. X.

Y reason that I have spoke of this matter at length in the first Age, & that many of the chiefest noble men & Protestants in Scotland and England auow openly, that the Ministers and Bishops should lead a single lyse, I wilbe short, touching heere only this particular, that

many of the Iewes (as teltifyeth fosephus) were much giuen to lead a fingle and chaft lyfe : (a) The righteousnes, fayth (a) loseph. he, of the Essenes, a meruailous, they entoy their riches in common, dan libas. and in this cour fe aboue foure thou fand men do lyue, having neyther cape 2. wynes, nor fernants. Andelswhere he affirmeth : (b) They are (b) De billewes by nation, and do observe continency, avoyde marriage, are lo ludaico contemners of riches, and enioy things in common, none being richer lib. 2. cap. thenother. And Philo a famous writer who liveth in the A- 7. postles tyme maketh mention of those lewes, who being converted to the Catholike Religion, and (c) Forfaking their (c) Do visa goods, did dwell without the walles, louing folitarines. He maketh contemp. mention lykewise of their Monasteries, where being folitary, they studyed the Mysteryes of holy lyse, specially of their wonderfull great fasting from flesh. And to omit fundry other proofes which I might alledge, besides that of Isay, whome the Protestants acknowledge to fortell vowes which were to be performed in the law of grace, and in the

(d) If4, 19- 120. The Ground of the Catholike, Catholike Roman Church : (4) In that day they shall de facrifice and oblation, and shall vow power vnto our Lord, and performe them. I will fer downe only the testimonyes of two Protestant writers. First M. Hooker, who acknowledgeth, (e) Ananias to have made a folemne vow vnto God, which (e) In his EcclefiaHi. firially bound him to the giving of his possessions to the Churches wfe. calpolicy Lykewise M. Fenton auoweth the same : (f) Albert we had lib 2. liberty (fayth he) before to ve Ecclefiafticall liuings, as meere tem-(f) In a ferporals; yet after those vowes, our case is the very same with that of mon of bis Anamias. Yea the very wordes of S. Peter spaken to Anaof Simony, nias witneffeth the fame : (6) Thou hast nortyed vnto men , but printed 1604.pag. vnto God. Wherupon S. Augustin writeth thus: (h) If it difpleaseth God to withdraw of the money which they bad vowed to God, 46. (g) Acts s. how is he angry, when chaftity is vowed, and is not performed ? For to D. 4. such may be layd that which S. Peter layd of the money: Thy virgining (h) Serm . so dediuer - remayning, did it no remayne vnto thee ? and before thou didst you. was it not in thy own power ? For who foeuer have vowed fuch thinger fis. and have not payed them, let them not thinke to be condemned to corporall death, but to everlafting fyre. 2. The other place of the new Testament which signifyeth the vowing of chaffity to have bene in vie in the Apostles tyme, is that of S. Paul to Timothie, who speaking of widdowes who had broke their vowes, faith thus: (i)t. Tim. (i) But refuse the yonger widdowes, for when they have begun to wax 3. D. H. O wanton agaynft Chrift, they will marry, bauing damnation, because they have broken their first Faxeb. Where the promise and vow of chastity is called Fayth, because as the promise made betwixt marryed persons, is called Fayth, fo the promise to

keep chastity to God, is likewise called here the first Fayth, in respect of the later promise, which breakers of vowes make to them with whome they pretend to marry, as fayth S. Augustine : (k) What is it to breake their first Fayth they rowel

(kyln rfal. 75. prope (1) Lib. de fancta birgm. c. 33.

and performed not? And agayne: (1) They breake their first Fayth, that fland not to that, which they vowed. Which is yet more playnly fer downe by the Fathers in the Councell of Carthage where S. Augustin was present with two hundreth and tifreene Fathers. If any widdowes, how young foener they wat left of their husbands deceafed, bane vowed themselues to God, left

And Roman Religion. Cent. 2. 121

baue appeared in religious weed, and afterward go any more to secular marriages, according to the Apostles sentence, they shall be damned, because they were sold to make voyde the Fayth or promise of chasting, which they rowed to our Lord. Finally all the auncient Fathers that ever wrote comentaryes vponthis Epistle, Greeke and Latin Fathers do expone the forsayd wordes of the A-

postle, of the vow of chastity or continence.

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Out of the forelayd discourse I inferre, that we Catholikes have the playne words of the Bible for making of yowes of chaftity, pouerty and obedience. I. Vow yee & render your vowes vnto God. 2. Who feener voweth a vow vnto the Lord &c. He shall not breake his promise; but shall do according to all which proceedeth from his mouth. 2. When thou shalt your a your unto the Lord thy God, thou shalt not be flacke to pay it, for the Lord thy God will surely require it of thee. 4. When thou haft yowed a vow ynto God deferre not to pay it &c. It is better that thou shouldest not you, then that thou shouldest you, and not pay it. Now I aske of the Ministers to give as playne and manifest words agaynst the making of vowes. For we Catholikes will euer prefer the expresse word of God and the consequences of the holy Fathers drawne out of the same, to the Ministers manifest herefies. Let vs heare then the consequences of the Fathers of this second Age.

The Testimonies of the holy Fathers of this second Age, proving that Churchmen should not be marryed, but rather lead a single, and chast lyfe.

The first Section .

TErtullian hath written a whole booke de velandis Virginibus, where he condemneth of facriledge those who (a) In La. violate facred Virgins: (a) O facrilega manus, qua dicatum de velandis Deo habitu detrahere potuerunt? Quid peius aliquis persecutor fecis-virginibus, set, si boc à virgine electum cognouisset? Denudasti puellam à capite cap. 3. &c. What would Tertullian, I pray yow, have sayd, if he had seen so many Nunnes and Nunryes sacrilegiously vio-

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lated

lated at the casting down of the Churches in Scotland? 2. He teacheth that marriage is good, but to keepe chastiry is (b) In lib. better. : (b) Probiberi (fayth he) nuptias nufquam omnino legi-3. ad vxor, mus, vt bonum scilicet : Quod tamen bono isto meleus sit accepimus (c) ab Apostolo, permittente quidem nubere, sed abstinen iam praferen-Cap. 3. (c) 1. Cor. Te; illud propter infidias tentationum, hoc propter anga ftias temporum. 2. He witneffeth that in his tyme fundry did vow challity 7. 2.18. to God from the very instant of Baptisme, which many in the primitive Church receaved being of good Age: and others (though marryed) did keep chastity and virginity in the very bond of Marriage, by mutual confentof the parties; which is, and hath bene practifed in the Catholike Church by Kings and Emperours, as is well knowne to those who have read the Ecclesiasticall history: (d) Quotquet enim funt (layth Tertullian) qui ftatim à lauacro carnem fuam ad vxorem obfignant ; quot enim qui consensu pari inter se mairimonij debitum Dap. 6. tollunt ? Voluntarijs spadonibus procupiditate calesti saluo matrimonio abstinentia toleratur, quanto magis adempto. 4. He answereth the lecherous Nicolaits, heretikes who with our Protestan giuen to flethly pleasures, calumniated Catholikes as forbidding Marriage, by reason of vowed chastity & virginity performed by many millions of Virgins. He answereth al-(e) Lib. t. To to Marcion the heretike who condemned Marriage : (4) Sine dubio ex damnatione coningij institutio ista (Marcionis) con cion. cap 20. Glib. 5. ftabit. Videamns an iufta, non quasi destructuri felicitatem fanctitati ve aliqui (1) Nicolaita affertores libidinis atq, luxuria, sed qui fandicap. 15. (f) Reuel. tatem fine nupliarum damnatione nouerimus, & fectemur & prafe-2. 7. 6. 6 ramus, non ve malo bonum, fed ve bono melius. Non enim proije mus fed deponimus nuptias, nec prafcribimus fed fuademus, fanctita-See Pame tem seruantes, & bonum & melius, pro viribus cuiusq, sectando. He lius and meaneth by the word fanchitatem, virginity and chaftity. Rhenanus in bust to- Finally he affirmeth that a vow being made obligeth the maker to performe the same: (8) Votum cum à Deo acceptum eft, cumo (2) In lib. legem in posterum facit per authoritatem acceptoris: exinde enim fade ieinmijs ciendum mandauit, qui factum comprobauit. S. Iustinus Martyr in his Apologie for the Ca-(h) In Apo. ad Anton. tholikes witneffeth great multitudes of thole that vowed pin Imper. virginity to haue bene in histime: (h) Ac plerig, & plerag, fex-Aginta 00751

The Ground of the Catholike,

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ceinta & feptuaginta annos nati, qui à puero in Christi fe disciplinam (i) Extat padiderunt, incorrupti permanent: & glorior quod in omni hominum tom. 1 concil, 6 200 cenere tales monstrare possim.

3. S. Pius a holy martir fayth concerning holy vir- quaft. 1. can, virgigins: (i) Vigines non velentur ante viginti quinque annos atatis, nifi nes vo ve

forte necessitate periclitantis pudustia virginalu.

Athenagoras in his Apologie agaynst the gentils for the Catholiks, in lyke manner witnesseth great multitudes of thosewho had vowed virginity to have bene in his (k) In Apotyme : (k) Inuenias , fay th he, multos ex nostris & viros & fami-log. pro nas, qui in calibatu consenescant, quod Deo consunctiores se futuros Christianis. fperent. Quod si perseuerantia in virginitate & in Eunuchismo magis Des conciliat, cogitatio verd & concupifcentia abducit; certe illa quorum cogitationes fugimus, multo priùs, ne ipfo perpetremu facinore, cauebimus.

Origen affirmeth the vowing of virginity to be a worke of supererogation, that is, a worke counselled and not commanded : (1) Caterum, fayth he, apud Christianos (1) Lib. 7. non propier humanos honoxes , non propier mercedes pecuniarias , non fum propter glariolas viget pirginitatis studium, &c. And agayne: (m) (m) in lib. La vero qua supra debitum facimus, non facimus ex praceptis: ver- 10.m Epift. bi gratia, virginitas non ex debito soluitur; neg, enim per pra- ad Romaceptum expeditur fed supra debitum offertur. Audi denig, Paulum nos. dicentem : (a) De virginibus autem pracep:um Domini non habeo, 2. (n)1. Cor. Heathirmeth the custome to have bene in his time amongst 7. 2. 25. Priests to vow perpetuall virginity or continency: (0) Cer- 23,in sum. tum est, fayth he, quia impeditur Sacrificium indefines ijs, qui coningalibus necessitatibus serniant, vnde videtur mihi quod illius eft soliu offerre Sacrificium indefinens, qui indefinenti & perpetua fe de-MOHETEL CASIT: ALI.

S. Cyprian writeth plentifully in his booke intituled de disciplina & habitu pirginum, exhorting the Nunnes and religious women in his syme, and speaking thus to the prayle of virginity : (P) Nunc, fayth he, nobis ad virgines fermo (P) In lib. est, quarum quo sublimior gloria, maior & cura eft. Flos est ille Ec- de disciplielefiastici germini, decus acq, ornamentum gratia spiritualis, lata indeles, laudu & honoris opus integrum arg, incorruptum , Dei imago respondens ad sanctimoniam Domini, illustrior portio gregio Christi. 2. He

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The Ground of the Catholike, 124

2. He auoweth though marriage be good and expedient for many, yet virginity is better, and more fit for others: (9) In tra- (9) Quia etfi bona funt , & à Deo inftituta coningia , melior tamen eft continentia & pirginitas excellentior , quam non cogit necessita Hatu de matinitate aut mandatum, fed perfectionis fuadet confilium. 2. He witnesseth Chrifli. the custome to have bene lykewise in his tyme to make vowes of pouerty, in leaving all they had, as the Apoilles did, and after the Apostles many : (2) Ve Apostoli, fayth he . (1) Sermo. fub Apostolis multi, & nonulli fape secerant , qui & rebus fuis & pan rentibus derelittis, indiniduis Christo nexibus adhaserunt. To be de lapfin. thort, I omit many other testimonies, the matter being for playneand manifelt it felfe, and grounded youn the word of God.

> That the Ministers have falsified the Bible in Sundry places, which do make for good workes, wheref the rowing of Chastisy wone.

The second Section:

Aluin that prime Puritan Minister and Apostata Priest, in his articles of the Faith made in Geneua, and rehearfed every fonday in the Churches of Scotlad (a Treatife ful of blasphemies, sacriledges, and abhominable opinions) speaking of good workes auoweth, first that by good workes, or merits thereof , (a) We do not prouve God to loue ys , but much rather we therby do fir bim to be more and more angry against vs. 2. He teacheth, that although our workes make a farreshew to mans fight, yet they be wicked before God. 2. He auoweth, that good workes have no part in our justification : Therfore I fay, that without any confideration of our owne workes God doth receaue vi into bis fauour. 4. He teacheth that there is no worthines in our good works though proceeding of the fauour (b) In the & grace of God : (b) How is it (asketh the Minister) that the so. Sunday be not worthy of thefelues to be accepted, fince they proceed of the boly Ghoft? C. Because there is mixed some filth through the infirmity of the flesh wherby they are defiled. Where I would aske of crafty Cal-

(a) In the 19. Sunday

And Roman Religion. [Cent. 2. 125 uin who ever playeth the Sophist, If Fayth be not mingled with some fileb, feeing it proceedeth of a finfull man borne in finne and iniquity: if it be, then it cannot justify vs. The Ministers to vehold this blasphemous doctrine of Caluin have corrupted the Bible in fundry places, as in that to the Romans: (c) That the instification of the law might be fulfilled in re, who walke not according to the flesh but according to the fptrit. Wher (c) Rom. the Apoltle teacheth first, that the law, that is Gods commandements, may be kept and fulfilled by the grace of God. 2. That fuch keeping of the law is sustification, and confequently that our justification consisteth in keeping of the law, which euer presupposed a true and lively Fayth. The Ministers to infinuate the contrary to the reader of their Bibles have translated thus : That the righteousnes of the law might befulfilled in vs. Taking away fully the word instification, which is plainly fet down in the Greeke, playnly fet down in the in the Syriake, decinathe denomuse, turned by Tremellius zaiopa se thus, que inftificatio legie, remarke the Ministers crafty, double "int. and vnfaythful dealing in fo weghty a matter: for the fame. Greeke word, which in this place they turne righteoufnes, in. other places which do not make fo playnly against them, they turne instification , as that of S. Paul : (d) But the gift wof (d) Romes. many offenses to sustification. In the which verse the Ministers v. 10. 018 have added at least type senerall wordes which are not, no in timeis not in one Greeke copy. And againe where the same Greek pa. word is, and doth fignify our justification by good workes playnely, as that, for the fick is theinftification of Saints, they haue turned, (e) for the fine linnen is the righteousnes of Saints. Be- (e) Revol. ing ashamed of the sacriledges they committed in tearing 19. 2. 8. the filks, and confecrated vestements to the service of God, they thrust in the Bible, the words fine linnen. Doth crafty Caluin the sophist prove his forsayd catechisticall doctrine by Scripture? No verily: Yea the holy Bible plainly theweth Caluin to be a Sicophant and ignorant, auowing in playne wordes that man is justified by good workes : (f) (f) lomes . Abraham our Father, was be not instifyed by workes, offering I fanc bis some you the altar? Which place the Ministers have falfified putting the word through, for by, to make the fentence ob-Cure

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foure. And apayne : (8) Tee fee then bow that a man is tuftifyed by (g) lamers. workes, and not by Fayth only. Where the Ministers to take away the force of the fentence, do put of, for by, yet elfwhere the fame Greeke word they translate by, as, The inft shall lyne by Fayth.

(h) Galath. 3. b. II. èn missus (i) L. Cor . 15. D. 49. Pogiraute אמן דחף מיzūrz.

V. 24 .

The second place which the Ministers have corrupted, is that of S. Paul: (i) Therfore as we have borne the mage of the earthly, let vs beare also the image of the heavenly. That is, as we have borne the image of the earthly Adam in following the pleasures of the flesh, so let vs beare the image of the heavenly, that is, of Christ in confirming our lyte to his, to our possibility. The Marcionists ancient Heretikes in Tertullians tyme fourteene hundreth yeares fince, preached that our Saujour tooke not our mortall nature you him. but rather some heavenly and celestiall matter, & that our bodies after the refurrection would not be of flesh & bloud but of some heavely matter: to vphold this their heresy the fayd Marcionists corrupted this place, translating thus: As we have borne the image of the earthly, fo shall we beare the image of the heattenty. Translating in the future, and not in the Imperatiue, conforme to the Greeke, of the which corruption of (k) Lib. 9. Marcion, Tertullian maketh mention after this forme : (1) Et ided iam ad exhortationem (per calestis ficut portanimu, inquit, imaginem terreni, portemus & imaginem caleftis, non ad substantiam pllam referens refurrectionis , fed ad prafentis temporis disciplinam . Portemus enim inquit, non portabimus praceptine, non permi sine coc. (1) Irenaus readeth with vs agaynst the Protestants and Marcionists, together with (m) S. Chrysostome. Now the Ministers have playnly translated this place as the Marcionists did, And as we have borne the image of the earthly, fo shall we bearethe image of the heavenly. Referring the matter to the life to come, and fignifying that no man possibly can in this life beare the image, and conforme himselfe to the life of Christ

aduerfus Marcion c. 41) Lib. s. aduer f. heref. cap. 9-(m) in hac lovam.

lefus. 2. The third place falfifyed by the Ministers is that of S. Paul to the Corinthians: (1) I dye dayly for your glery , bre-(n) 1. Cor. thren, which I have in Christ Iesus our Lord. Signifying that he 25. V. 14. suffereth willingly bodily afflictions and mortifications in Satisfaction

And Roman Religion. [Cent. 2. fatisfaction for the Corinthians finnes & iniquityes, which being abolished, their glory in heaven may increase and be augmented; which the Apoltle teacheth more playnely writing to the Coloffians thus : (0) Now I reioyce in my fufferings for you, and fulfill the things which want of the afflictions of arranged Christ ineny flesh , for his body , which is the Church. Where the paf- eare issfions & arflictions of euery member of the Church , are cal- eques a led the passions of Christ, by reason of the vnion which is qua we sunt betwixt the head and the members. Which gaue occasion to palstonum Christ to say to S. Paul, who did not persecute Christ in person : (F) Saul, Saul, why persecutest thou me? Of the like fatis- D. 4. factions and afflictions suffered for the Corinthians he spea - (9) 2. Corketh: (q) And I will most gladly bestow, and wilbe bestowed for your 12 v. 15. foules. Yet more playnly: (r) I suffer all things for the eled, that (r)2. Time they also may obtayne the saluation. Which mutual sufferings one 2. V. 20. for another is grounded lykewise in those wordes of the Creed. The Communion of Saints. And is the ground of Indulgeces & pardons which the Church of God dayly difpenfeth. Of the which ancient custome in distributing pardons and Indulgences (1) S. Cyprian maketh mention fourteene (f) Epift. 12 hudreth yeares fince, with (1) Tertullian & (11) Origen. Yea 11.67 22. S. Paul vieth the very word Pardon, faying: (x) Whome you (t) Admar. baue pardoned any thing, I also : for my selfe also that which I par- tyr. cap . 1. doned any thing, for you in the person of Christ. which place though (u) Lib. 7. impiously corrupted by the Ministers, the holy Fathers S. cont. Cel-Ambrose, S. Chrysostome, S. Thomas, S. Anselme, Pri- Jam. masius, (y) Baronius, and fundry others with the Councel 2. D. 10of Nice can. 11. 612. do vie, to proue the antiquity of Par- (y) Tom. 1. dons and Indulgences. But how have the Protestants tran- pag . sos . flated the former place of S. Paul ? Thus they : By our reloycing, which I have in Christ lesus our Lord, I dye dayly. Putting our reioycing, for your glory, directly agaynft the Greek burteur

and Syriake word Beschube harechun, that is, your glory : As S. and xnoon.

Ambrose, S. Hierome and S. Augustin do read, and therby

condemne the Ministers of sacriledge and perfidy .

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The 22. Article.

That S. Peter his Primacy in the Catholike Church
was acknowledged in this second Age universalty.

CHAP XI.

Auing before in the first age demonstrated S. Peters superiority and supremacy about the rest of the Apostles and Christians: it resteth to shew how this same power and supremacy was communicated to S. Peters successours in the Roman sea, which I proue, first by the ex-

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(a) Matth.

presse words of Christ to Peter: (4) Thou art Peter and ponthis rock will I build my Church, and the gates of hel shall not prenayle agayuft it. Christ fayth, my Church, generally, not a part or portion of his Church, not that part only, which flourithed in Peters dayes , but all his whole Church which ever was fince Christ, or ever shalbe to the end of the world For this priviledge granted by Christ to Peter, could not be grated only to Peter in his owne person, he being a mortall man. Therfore it must needes be graunted to others infteed of Peter, that is, to Peters successours. 2. When Christ fayd to Peter, Feed my sheepe; Did he not command him to feed all his sheep, seeing he speaketh generally, without any restriction? Did he not lay, and charge vpon Peter which he should never forgo? And seeing the office of a Pastour is a perpetual office during as long as there be any sheep to feed, which because Peter in his own person could not perform these many hundreth yeares past, there must needs be some other Pastour to execute the same in Peters roome, in respect of whome S. Peter may be sayd still to accom-

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eccomplish his duty, and feed the sheepe committed to his charge, fayth S. Leo speaking of Peter: (b) In whome the (b) Leofercare of all Pastours, with the custody of the sheep committed vnto him mon. s. fill persenereth, and whose worthy dignity in his vnworthy successours fayleth not. Wherby it is euident that the pastorall priviledge granted to S. Peter was not restrayned to him, but extended to others, not given him as a private, but as a publike person, and consequently to continue with them that fucceed. Euen as a King, being a publike person, still continueth, and the authority given to him still remayneth with his fuccessours. For the which cause it is sayd in the law, The King neuer dyeth. The same is also seene in prerogatives of honour, in priviledges of power imparted to Kings, cittyes or publike Magistrates, which never fayle: as the worthy title of Protectour of the Fayth, was given to King lames the fourth King of Scotland, by Pope Iulius, and descended to King James the fifth, and now presently in our most dreadfull foueray gne King Tames the fixt. So was the primacy communicated to S. Peter, not personall, but publike; not proper to him, but common to fuccessours, in whom (c) Bleffed Peter tineth and gouerneth, inh wown proper feat, (c) In Ep. delinereth the verity of Fayth to them that feeke it , fayth Chrylo- ad Eutych. logus.

The reasons which moved our Blessed Saviour to make some head of the Church, were all tending to the benefite of the same Chhurch, as to preuent schismes and diuisions, to appeale diffentions, and herefies, to set all the Church in peace, to indow her with a most perfect forme of gonernement, which is Monarchicall, as the Protestant Melanchton witneffeth laying: (4) The Bishop of Rome is Prefidet ouer all Bishops, Gthis Canonicall policy no wifeman doth or ought Epifolar. to difallow &c. The fame fayth Cartwright: (c) This poynt of Theolog. keeping peace in the Church is one of those, which requiresh as well epist. 478 a Pope ouer all Archbishops, as one Archbishop ouer all Bishops in are- (e) In bis alme. By experience we fee many stryfes and contentions in fecond Rematters of Religion dayly fall out amongst the Christians, rypers, who shall appeale them? The Bishops. What if there aryse contentions amongst the Bishops themselues? The Primats

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and Patriarches. What if variance be amongst these also, to whome shall we then repayre? To a generall Councell. But who shall summon and order this Assembly, who shall copose the differtions in the Councell, valesse one be appoynted by the providence of God, whose decree is inviolable, & whose infallible censure ought to be obeyed? Coloba. so forme to that of the Bible: (f) There shall e made one fold, & one

B. 16. Paftour .

The Synagogue of the Iewes long triumphed in the lyneall succession of the high Priest, whose primacy first giuen to Aaron, did continue in Aaron his succesfours, as in Eleazarus, in Phinees, and in others after him vnto the end and abrogation of the Molaicall law : And is it not more then reason that the Church of Christ should haue a lyke, if not greater priviledge, established in better promises, planted by Christ, and not by Moyses, having greater necessity then euer the Sinagogue of the lewes, feeing it was to imbrace all nations and Kingdomes (amogst the which commonly there is no great vnion?) Which do-Arine is cleerly confirmed by the testimonyes of the holy Fathers ; of S. Chrysoftome , who sayth : (8) Why did our Lord shed bis blond ? Truly to redeeme those sheep, the care of which be committed both to Peter, and also to bu successours. Of S. Hierom writing to Damasius the Pope of Rome: (h) Wub the susceffor of the fisherman , and with the disciple of the Crose I speake: I following none chiefe but Chroft , hold the fellowship of Communion

with your Holynesse, that is , with Peters chayre. Vpon that rocke I

(g) Lib. 2. defacerd. (h) Epist. ed Damaf.

know the Church to be builded. Who some shall eat the Paschall Lambe out of that house, is a prophane person. Of S. Augustin who adresses these words to our Puritanes: (1) Number the Priests cont. part.

Donat - de Pathers; that is the rocke which the proud gates of hell do not our com. Fathers; that is the rocke which the proud gates of hell do not our com. cred. c. 17. And agayne: (k) The principality of the Apostolicall chayre, alwaies (k) Lib. 1 flourished in the Roman Church. Finally he sayth: (1) The Bishops cont. 2.0p. of that sea have the preheminence of higher roome in the Pasterall pelag.cap. Watchtower, which is common to all Bishops.

(1) Ibidem.

4. Besides these authorityes, the continuall practise and consent of al nations approve the supremacy in spiritu-

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all matters of the Pope of Rome, and therfore to him appeales haue bene made fro al parts of the world. In like maner to the same as to the Oracle of truth, the Christias were wont to direct the fumme of their beliefe, their bookes and writings; yeafamous Councells, their Canons and decrees. So Iultinian the Emperour sent the profession of his Fayth to Agapetus the Pope: (m) S. Augustin sent his workes to (m) Come be examined and amended to Pope Boniface : (") S. Hie- 1. epift. Pe. rome, fent his workes to Pope Damasus with this peti- lag. lib. a. tion, If any thing be beere vnaduisedly fer forth, we intreat that it cap. 1. may be amended by thee. who holdest the Fayth and seat of Peter. (n) In ex-The Councell of Chalcedon fent their Canons and de-plicat.fym-

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To be thort, the Popes of Rome haue alwayes had their legats, as presidents in all Occumenicall Councells, as Holius in the first Councell of Nice, S. Cyryll in the Councell of Ephefus. The same I may say of fundry others. In lyke manner the Bishops of France, of Spaine, of Grece, of Germany, of Scotland, England and Ireland receased. their Archiepiscopall Palls from the Popes of Rome. Kings and Emperours have receaved fundry favours and titles of honour, as the honorable style of most Christian in France, Catholyke in Spayne, Protector of the Fayth in the Kings of Scotland . Defender of the Fayth in the Kings of England . Moreover the Popes of Rome did prescribe the fashion of crowning of fudry Kings, which is to this day observed: for example the King of France is confecrated and annointed by the Arch-bishop of Rhemes, according to the ordinance of Hormifda Pope. The King of England by the Arch-bishop of Canterbury, by the ordinance of Pope Hadrian the third. The King of scotland by the Arch-bisthop of S. An- (o) Apul drewes by the prescription of Pope Prhan the second. Yea Henricum long before Pope (Hadrian, S. Columba or Columbanus a holy Canifium ma in the He of long, twelve hundreth yeares fince was co- som 5. and manded by the Angell of God to annoynt and confecrate tiq. ledioholy Aidanus King of Scotland, in the which miraculous www in wiconfecration the Kings of Scotland are no wayes inferior to 148. Coling the Kings of France. The King of Germany is confecrated be.

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132 The Ground of the Catholike,

by the Arch-bishop of Mentz. The King of Behemia by the Arch-bishop of Praga, which sheweth manifestly the supreme power, in spirituall maters, of the Roman Church,

But the Protestants do fay that some Kings and Princes hath refifted and deposed the Pope. I answere, that inferiours may refift and perfecute their fuperiours in fpirituall matters, but wrongfully. True it is, that Emperours might call sometymes generall Councells, as Aduocats and helpers of the Church, by reason of their temporall power and authority, not ashauing spirituall authority to do the fame. True it is ly kewise that Gregory the great writing against Iohn the proud Patriarch of Constantinople (who prefumptuoufly called himfelf Vniuerfall Bifhop) fayth, that the name of Vniuerfall Bithop is a prophane, proud and facrilegious title: & fo it is indeed, as that Patriarch v. furped it, to wit, to be fuch an absolute and vniuerfall Patriarch and Bishop, as to derogate from all others their Patriarchall dignity, defirous that no other should be called Bishop, but he himselse, which was in essed a prophane nouelty; but the Pope vieth not thus the name of Vniuerial. Moreover it is reason that the Pope of Rome should rather inherite (as S. Peters successour) that prerogative, then the Bishop of Antioch where Peter first did sit, or the Bishop of Ierusalem where our Saujour dyed, wherof S. Paul

(p) Heb. 7. giueth this reason : (P) If the Priesthood be changed, then of nes cesity must there be a change of thelaw, yea and of the chiefe pla-D. 13.

ce, from whence the law proceedeth. And Christ foretold and fayd to the lewes: (9) The Kingdome of God shall be taken from you, and ginen to a nation yielding the fruits thereof. And S. (r) Act.13

D. 46.

C Pau.

Paul: (r) To you't behoueth vs first the speake the word of God, but because you repelit, and sudge your selus vnworthy of eternall lyfe, be-

bold we turne to the Gentills . But wherfore at Rome ? (1) To the de Natinit end (fayth Leo) that the head Citty of superstition might be made Apoft, Per, the chiefe feat of Religion. In a word, because so it pleaseth God, whose providence bath bene so great towards the Romane Seat in speciall, that notwithstanding many cruel Tyrants have bent their full power to diffurbe the Popes from Rome, as Clemens Pope was disturbed by Traiane, Cor-

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And Roman Religion. | Cent. 2. 433

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nelius by Decius, Liberius by Constantius. Yea notwithstanding three & thirty Popes, who have bene put to the fword one after another, notwithstading I say their remouing for a tyme to Viterbo, Auinion, Rauena; yet the Popes haue still returned and placed their feat at Rome. Allother Patriarchall seates haue bene rent in peeces ; but the feat of Rome, no death, no banishment, no Tyranny of men, nor malice of Satan could ener ouercome. No the divifion amongst themselves, the manifold difficultyes & dangers in their elections, not the great vices which have bene noted in some of their persons. Which is an euident demostration of Gods prouidence in preserving the Apostolike feat of his Vicar Generall in that holy place, & not at Antioch , nor at Ierusalem, where the succession of the Apostles hath bene interrupted by Schisme, infected by heresies,

and ouerthrowen by Turkes and Infidels.

To conclude, it is a most certayne Tradition that the Pope succeedeth to Peter, and that Peter translated his chayre to the citty of Rome, and there continued Bishop the space of twenty five yeares, there ended his lyfe with a glorious martyrdom: and whofoeuer denyeth this, gainfayth all histories, chronicles, and records of holy Fathers. giving way to deny in lyke manner effrontedly the fucceffion of the Kings of Spayne, of England, France, Scotland, which we know only by historyes. Finally we Catholikes haue the expresse words of the Bible for vs concerning S. Peters Primacy. Thou art Peter and voon this rock I will build my Church. 2. The Gates of hell shall not ouercome the Church. 2. Feed my sheepe. 4. Other sheepe I have also which are not of this fold: them also must I bring, and they shall heare my voyce, and there shalbe one fold and one Pastour. I aske of the Ministers as playne and expresse wordes of the Bible which make agaynst S. Peters fupremacy or speciall authority; or otherwise I aske of them expresse Scripture for these articles of their Religion: S. Peter is not head of the Church. 2. S. Peter was neuer in Rome. 3. The Popes do not succeed to S. Peter. I will admit nothing but the expresse word of God . I will give place to nothinge except the expresse wordes of the Bible &c. If the Protestants aske of

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34 - Lue Grussauf the Catholike. vs Catholikes for every article of our Religion the expresse words of the Bible, I answere 1. That there is no place in the Bible forbidding vs to believe things which are not co-(1) Lib to teined in the exprese word therof. 2. I answere that the Micout. Manisters have obliged theselues (t) and not we Catholiks bezim. Arifore God and the world, by folemne oath fet downe in the an. Epift. confession of their Faith, in the acts of Parlament, to believe nothing, but that which is conteyned in the expresse and playne word of God, and confequently are obliged to keep this their oath. Remarke their words speaking of Generall (u) In the Councels . (u) So far then at the Councell proueth the determina-Acts of tion and commandement that it gives, by the playne word of God, fo Parlament bolden the Soone do we renerence and imbrace the same. 3. I answere with 17.of Aug. S. Augustin, that: (2) The versty of the Scriptures is holden of vs . when we do that, which pleafeth the vniuerfall Church, which the au-2168. (x) Augu. thority of the same Scripture commendeth vnto vs, And by reason cont. Cref- that we may be deceased by dissers crafty, and subtile Procom. lib.zo. testants expositions of the Bible, we adusedly do follow eap. 33the counsel of that same holy Father, who sayth: (7) Because the boly Scriptures cannot deceaue, whosoener feareth to be de-(y) Ibidem ceaued in the obscurity of any question, let him therof aske counsell as that Church which the boly Scripture without any ambiguity pointeth rate. The which Church, yea the light of Nature, doth oblige vs to preferre the consequences of the holy Fathers of this second Age, to sophisticall consequences and superstitious opinions, and noueltyes of the Ministers of Scotland. But before I fet downe in particular the confequences of the holy Fathers, I will briefly advertise the vnpassionat Reader, that not withstanding this spiritual authoriry which is in Peters successours, they cannot therfore do things according to their fansie, agaynst Princes and Kings, (a) a . Cor. by reason that their authority was given, (a) In adificationem, & non in destructionem, to edification and not to destruction. 84. 7.10. For fince God is be , (b) By whome Kings do raygne : and fince (c) (b) Prou. All power is from God; it followeth that the temporall power 8. D. 15. granted by God to Kings is in them absolute and indepen-(c) Rom. 4. 7. 2. dant, and no man wholoeuer can have power at his pleafure to crosse and overthrow the same. And this is that ho-

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And Roman Religion. Cent.2. ly doctrine which out holy mother the Catholike Church doth teach, faying to every one of vs in particular : (d) My (d) Prom. fonne feare the Lord, and the King, and meedle not with them that be 34. V. 280 feditions. And as God himfelte commanded the I fractites during their captiuity in Babylon, to pray for the citty where (e) lerem. they were captiues, faying: (e) Seeke you the prosperity of that 39. 3. 7. citty, whither I have caused you to be carried away captine, and pray to the Lord for it, for in the peacetherof you shall have peace. In lyke manner God commanded them, (f) to pray for the lyfe of (DBarueb. King Nabuchodonofor, though an infidel, and for the lyfe I. V. II. " of Baltazar his fonne, that their dayes might be on earth at the dayes of beauen &c. Much more doth God command vs Catholikes (though greatly perfecuted) to continue our humble prayers for our affliced countreys of Scotlad, Englad, and Ireland, and specially for our Christian soueraygne & and King, for our Princely and hopefull Baltazar, for all the Royall iffue, for the Councell of Scotland and Englad, that lyke wife their dayes may be on earth lyke the dayes of beauen, and that we may long do them service and find favour in their fight. Which God of his infinite goodnesse grant vnto vs. A-

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As concerning the disobedience of Paritans and Protestants to their Kings, Princes and Superiours, besides the example of the late rebellion of the Hugenots in Frace, for the which their owne brethren do confesse, that it is as difficile to find a loyal fubicts of the Hugenots & Puritans Religion, as it is to find a white Moore, experience doth teach vs, that whereuer this new and reformed Religion of the Puritanes and Protestants hath entred and taken hold, it hath bene by manifest rebellion and sedition, as in Holland, Germany, (2) Sleydon Scotland, England, France, and Sueden. To the proofe in the 18. wherof I willifer down the very words of the Protestant books of the Wryters. Sleydan a Protestant wryter in Germany sayth of bistory & the Emperour thus: (8) Considering that Cafar doth intend de- lib. 8. auto Brudion of Religion, he gineth occasion wherby we may refist him with (h) Tom. good conscience: for in this safe it is lawfull to refist ere. And Zuin- in explan, glius a prime Puritane : (h) When Princes (fayth he) do any artic . 42, thing agaynft the true Religion, they may be deposed. Posunt hand du- fol. 84.

136 The Ground of the Catholike, bie deponi. To proceed next with Caluin the Prime Puritan Minister of France, of whome and of his fellow Ministers, M. Bancroft a Protestant Arch-bishop of Canterbury fayth (1) In his thus : (i) That the doctrine of Caluin and certagne other Ministers Surney of residing at Geneua, teacheth that it is lawfull for subiects to reforme the preten. Religion when Princes will not, yearather then it fayle, euen by force ded boly dij of armes. Of the which Ministers, Knox our Country Minieipline pag. Iter was one, as witnesseth Beza writing to him thus : (4) Ioanni Knexo, Euangelij Dei apud Scotos instauratori, Fratri & (k) Bezain Symmista observando. Lykewise Caluin writing to a prime English feditious Minister called Goodman (in effect a bad (1) Caluin man for England) called him : (1) An excellent and reverend epist .306. brother, and most farthfull adjutor to Knox. Which feditious Christopho- doctrine of Knox is partly touched in Holinsheads great ro Good. Chronicle in the history of Scotland the last edition to my man 0. knowledge: and by M Bancroft in his booke intituled, Dangerous positions &c. who in lyke manner do report that (m) Bucha- abhominable doctrine of Buchanan, who in his booke De man de iure inre regni apud Scotos, Writeth : (m) That it were good that reregni apud wards were appoynted by the people for fuch as should kill Tyrants (O abhominable doctrine of a Scots Puritan!) as commmonly Scotos . See M. there is forthofe that have killed wolues. And, That the people may Done in bis defice of be araygne their Princes and Kings. And in Speciall Goodman an English Prime Minister in a book of his intituled Obedience. Churches as witnesseth M. Bancroft, and M. Sutcliffe before cited Louernespeaking of Queene Marie of England, sayth, (n) That is it ment. (n) In his lawfull to killwicked Kings and Tyrants, and that both by Gods law booke intiand mans law Queene Marie ought to be put to death as being a Tirat, suled Obea monfter, and a cruel beaft. And that : (0) By the word of God in dience pag. fuch a defection, a private man baving some speciall inward motion 99. 6 101. may killa Tyrant, I intreat the vnpassionat Reader to peruse (o) In bis Holintheads great Chronicle, volume 3. pag. 1104. and Obedience Stow his Annales printed 1592. pag. 1058. both Prote-P42.100. stant writers, and he shall fee manifestly the feditious con-Spiracy of Protestants agaynst their soueraygne. Wel inough B. Sec. 3 is knowen to the world that feditions and dinelish doctrine of the Waldenses, Wicklefistes and Huslits (whom our Prosestants do call their forfathers) concerning abhominable se-

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And Roman Religion. 10 Copt. 2. dition agaynft their naturall princes in Morauia of Luther Zuinglin and Caroloffadin in Germany: of Caluin and Beza in France : of Know, Buchanan, and of the Earle of Gaury in Scotland : of Goodman , Gibby , Whittingham in England, & of others of the lykefort in Sueden , Denmarke, Poland, Zeland, and Holland. The fruits and effects of whose rebellion agaynft their naturall Princes under the pretext of reformation of Religion, are two much apparent in these our dayes. carees ale lie, side and and state municipal . Eivil To what end should I produce history-writers fince the very grounds of the Puritans Religion do lead the high way to all fort of fedition. Is not this one of the chiefest principles of their Religion preached publickly at the baptizing of every child in Scotlad: (+) There is no other but he (p) In the (Christ) in beanen, nor earth that hath just authority and power to order of make lawes, to bind the consciences of men? To what end then are oathes of fidelity made to Princes, if there be no obligation in conscience to keep them ? O abhominable doctrine! O feditious & detestable Religió! The second principle is set down in the Ministers contession of Fayth thus : (q'Befides (q) In the this Ecclesiasticall discipline, I acknowledge to belong to this Church a Confession politicall magistrate who ministreth to enery ma intice, defending the of Payeb of good and punishing the suill, so whome we must render bonour and the Miniobedience in all things which are not contrary to the word of God : flers. That is, contrary to the Ministers fansies and Superstitious doctrine, and to the Ministers newfangled Religion; which former words are confirmed by an act of Parlament, thus : (r) We confesse and acknowledge not to disobey or resist any that God (r) In the bath placed in authority, whiles they passenot oner the bounds of their lands 1300. office. The Hugenots of France (whose pryde God hath the 17. of daunted now lately) do testity the same in expresse words: sugue. (1) Nous tenons : Lay they) qu'afaut obest aux Loix des Roys, payer artin. tribute, Imposts & autres debnoirs, & porser le iong de subiection d'une if) Confift. bonne & franche volonté, moyennant (semarkerhele words) que de foy app. PEmpire de Seucraigne demente en fon entiere dec. 3. The Mini- (1) 2 Pet flers do teach , that it is impollible to keep Gods comman . 2. 17. dements whereof thefe be two of the chiefeft : (Fame (u) . Per God, Honourthe King Agayno, (*) Submit your felnes to all menner). V. s.

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of ordinance of man, for the Lords sake &c. And such others let

down in the expresse word of God. But if it be impossible

(x) In the to keepe those commandements, how can the Puritanes be manner of faythfull and obedient to their Kings and Princes? 4. The giving the Ministers do excommunicat Kings and Princes and the Po-

Lords Sup- liticall Magistrate, & consequently do teach that they have

power aboue them : remarke their words : (x) Therefore in the name and authority of the eternal God , and of his fonne Tefus. Christ, I excommunicate from this table, all blasphemers of God, all Idolaters , all Martherers, all Adulterers, and all that be in mulice & onuy, all disobedient persons to Father and Mother , Princes or Magiftrates, Pastors or Preachers, all theeues and deceauers of their neighbour &c. charging them as they will answere in the presence of him who is the righteous Indge, that they presume not to prophane this most boly table. Is it not more dangerous for a King or prince to be subject to the excommunicatio of every light-headed Minister of his owne kingdome, then to the excommunication of a stranger and forayner? What place of the Bible giueth Ministers power to excommunicate? Their commission is none. Their authority is null. Happy is he who is excommunicat by the instruments of the Diuell and Antichrist; happy is he who is at the diuels horne; happy is he who is put out of the Synagogue of the wicked.

That man is blest, that hatb not bene

Nor led bis lyfe, as Ministers teach,

Nor sit in Puritans chayre.

gaynst Kings and Princes then to believe constantly; that whatsoever wicked rebellion is stirred up agaynst a King (y) in the is by the will of God? Remarke their own words: (y) We do order of cofese that God is Creator of heaven & earth, that is to say that heave the earth & the contents theref are so in his hand, that there is nothing in the experience of done without his knowledge, neyther yet agaynst his will. So that no objection of done without his knowledge, neyther yet agaynst his will. So that no objection of the gaynst the will of God; but rather consonne to his will, for that which is not against the will of God, must needs be costome to his will. 6. How can the Hugenots of Frace

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And Roman Religion. Cent. 2. 139 be faythful to their King, & the Puritans to their Princes & Superiours in Germany, fince they believe that all Kings and Princes, that are of a divers Religion from them; are lymmes of the Diuell and of Antichrift? Which thing they belieue as a point of Religion fet down in their confession of fayth in these wordes: (a) The defence of Christs Church apperteineth to the Christian Magistrat agaynst all Idolaters and here- (a) In 181 tikes, as Papifts, Anabaptifts, with such lyke lymmes of Antichrift confession 60. 7. It is a ground of the Puritanes Religion, whatfoe, of Paith reper rebellious course any seditious-dealing-wicked persons ceased and (yea the Dinells) take in hand, that it is the will of God, appround who compelleth them (fay they) therunto. And what I Church of pray you is more excellet then to do the wil of God: which Scotland. we aske dayly to be done, faying : Thy willbe done in earth as it in heaven. Remarke the Ministers own wordes: (6) What (b) In the fayest show, (the Minister askerh) touching the Divells and wicked articles of persons, be they also subject to him? (The child answeres thus) Al- Fayth the beyt that God doth not guyde the with his holy fpirit, yet he doth bridle 4. Sunday. them in fuch fort, that they be not able to stirre or moone without his permission or appoyntment. Yea and moreover (remarke the words) he doth compell them to execute his will, although it be agaynst their intent and purpose. Every seditious enterprise then, shall it be the will of God? So it is indeed in the Puritanes Religion, who do conclude thus: The knowledge hereof doth wisderfully comfort vs; for we might think our felues in a miferable cafe,

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mpious, seditious, and Idolatrous doctrine the Ministers have induced thee? Why didst thou leave that Religion, wherin sourscore wyse, valiant, and godly Kings of thy owne Nation happily gouerned and commanded? Why didst thou sorsak that Religio wherby thou wast honored abroad by the most samous Kings & Princes of Christendome? wherby thou was blessed by God at home with peace, wealth and grace? Wheron docst thou now rely and ground thy Religion? Not upon the Bible, the expresse word of God, the playne text of Scripture, as thau before

if the Dinells and the wicked had power to do any thing contrary to

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140 The Ground of the Catholike,

proued : but your the new fangled expositions, superfline ous fophismes and explications of the Ministers, which being in themselves nothing els but inventions of men ; of men, I fay, without authority & commission, are in effect against all holy Fathers, Councels, Antiquity, and common Confent of all nations of the world, and of all ages before the comming of Luther and Caluin . Is it not intollerable pryde, for thee to preferre the new fangled expolitions of thy Ministers (whose lyfe and conversation thou feest to be bad, whose commission and authority thou knowest to be none) to the expositions of all the holy and learned, who have bene these fixtene hundreth yeares? (e) For thefethings, O Lord, I weep; myne eye, euen myne eye cafteth out water , because thy enemyes do prosper: and because (O Scotland) thou doeft follow the stinking puddle, and filthy doctrine of the Protestant, and Puntan-Ministers, the (worne enemies ...

The Testimonyes of the holy Fathers of this Age concerning the primacy of S. Peter, and bis Successours in the Catholike Church. D

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The first Section.

C. Irenaus Bishop of Lyons in France auoweth first, S. Peter & Paul to have preached the Ghospell at Rome: (a) Iron, I. (a) Petrum & Paulum Roma enangelizaffe & fundaffe Ecclefiam . eduerf.ba- 2. Writing against the Heretiks called Gnostici, proueth the res. cap. 4 Primacy, infallibility, & perpetuall succession of the Roman Church, refuting those heretiks therby after this forme: (b) Lib. 30 (b) Sed quoniam valde longumeft, in hoc talipolumine omnium Ecclesiarum enumerare successiones, maxima & antiquisima & omnibut cognita à gloriofifimit Apostolis Petro & Paulo Roma fundata & constituta Ecclefia, cam quam habet ab Apostolii traditionem, & annunciat am hominibus fidem, per fuccessiones Episcoporum pernenientem vfq, ad nos , iudicantes, confundimus omnes eos, qui quoquo mode vel per sui placentiam malam, vel vanam gloriam, vel per cacitatem & malam sententiam, praterquam oportet, colligant. Ad hanc enim Ecclefiam, hoc oft eas qui funt undig, fideles, in qua semper ab his, qui (uns

(20) Jerem.) 111. Jo 14 6'.

And Roman Religion . | Ocht. 2. am vndig, , conferuata eft es que est de Apostolis Traditio . Fun-Lantes igitur & inftruentes beati Apostoli Ecclesiam, Lino Episcopath administranda Ecclefia tradiderunt. () Huim Lini Paulmin is que funt ad Timosboum Epiftolis meminit . Succedit autem ei Anacleius . (c) t. Tim. post eum tertio loco ab Apostolu Episcopatum fortitur Clemens ; que 4. 20 21. & vidit ipfos Apostolos, & conculit cum is, cum adhuc infonantem pradicationem Apostolorum & traditionem anteoculos baberet . Non Colus enim , adhuc mulis (upererant tunc ab Apostolo docti . Sub hos mitur Clemente diffensione no modica inter eos qui Corinthi effent fratres facta Coripfit que eft Roma Ecclesia potentifimas literas Corinthus , adpacem eos congregans, & reparans fidem corum de amuncians quam in recenti ab Apoftolis receperum traditionem . S. Victor Popeand Martyr; to whome King Donald of Scotland fent that learned and worthy Abbot Paschasim the yeare of Christ soo. to recease of his Holynes Doctors to plant publickly the Catholike and Romane. religion in Scotland, to the which end two famous & learned were fent, Marcu and Dionifim, who converted King Donald, and the rest of the Nobility the years of Christ 203. (d) In VA as witnesseth (d) Genebrardus; (e) Baronius, (f) Boetius, Store in (8) Lesleus . (h) Gualterius, and fundry others : This pope chronolo-Ifay in a certayne (i) letter of his to Theophilus Bishop of gis . Alexandria witnesseth playnly, and plentifully S. Peters (e) Adamprimacy, and supremacy about the rest of the Churches. num 419: 3. S. Sixtus Martyr in a decree of his, witnesseth the (f) Lib . .. fame, and fayth: (k) Siqui verò veftrum pulfatus fuerit in aliqua (g)Pafsim. (h)InChro aduersitate, licenter banc fandam & Apostolicam appellet Sedem & nulogia fa ad eam, quafi ad caput, suffugium babeat, ne innocens damnetur, aut culo sertio. Ecclesia sua detrimentum patiatur . (i) Extat S. Pius Martyr in a certayne epiftle of his di- tom, v. coc. rected to the Catholiks, affirmeth that Christ Iesus gaue (k) Extat Primacy to S. Peter and his successours: (1) qui & bane fantia tom. t.comfedem Apostolicam (fayth he, speaking of Rome) omnium Eccle- il.

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fiarum caput effe pracepie, ipfo dicente Principi Apostolorum, Tu es fua ad vni-Petrus, & Super banc petram adificabo Ecclefiam meam &c. & tibi uerfos. exdabo claues regni calorum. and initial and artical sesting of the see out tom. I.

S. Anacletus plentifully testifieth the primacy coucil. of the Roman Church to have bene given to S. Peter, and

. 2.3 The Ground of the Catholike, to have continued in Linus , Cletus , Clemens , (m) neffre (m) spift. (fayth he) fando predeceffore & Martyre. z. He anoweth that this primacy was given by Christ himselfe to the Roman Church: () Hac verd (fayth he) facro faulta Romana & Apofto-(n) Ibidem. hea Ecclesia, non ab Apostolu sed ab ipso Domino Saluatore nostro primattum obtinuit , & eminentiam poteftatu fuper vnsuer fas Ecclefias. ac totum Christiani populi gregem affecuta eft, fic, vi ipfe Beato Petro Apostolo dixit : Tu es Petrus, & super banc petrum adificabo Bcclewere Clements at feethor, no mode a micres que Carenthi meste man & Mars Terrillian in his booke de Monegamia, auoweth the Church to have bene builded voon S. Peter, and as it were maryed with him as the Head therof, wherof the one and only Mariage of S. Peter (amongst the rest of the A-(o) Lib . de polles) was a figure . () Petrum (fayth he) folum innemie maritum, per forum. Monoganum prafumo, per Ecclestam, qua su-Monog. per illum edificat a omnem gradum ordinis fuide Monogamiserat colcap. 8 . locatura. Ceteros cum maritos non inuento, aut spadones intelligamin necesse est aut continentes. 2. He also doth testifie Primacy to haue bene given to Peters successours by the Catholike Church, by whome then the Pope was tearmed (P) Pomifer (p) Lib, de maximus , Episcopus Episcoporum, bonus Pastor, Benedictus, Papa Apudicitia postolicis . He prayseth the Church of Rome, by reason cap Lis. o that S. Peter & Paul did preach & fhed their bloud there: (9) Felix Ecclefia, cui totam doctrinam Apostolicam suo sanguine propraficip . fuderant .4. He affirmeth Marcion and Valentin to be Heretiks, for as much as they being first Roma Catholiks, were cap. 36 . thrust out of the Roman church by reason of their heresies. (e) Lib . de (t) Marcionem (fayth he) & Valentinum Catholicam primo doctripraferip e. nam credidife apud Ecclesiam Romanensem, donec sub Episcopatu E-20. leuthery benedicte; ob inquietam femper eorum curiofitatem; qua fratres quoq, vitiabant , femel & iterum eiechi . 7. Origen giueth an infallible Rule wherby we may discerne the true doctrine and Religion from the falle, to wit, that to be only true which hath the perpetual fucceffron of Bilhop and Paffors. His words be? (f) Cum multi (1) Iuproces fint qui se putent sentire que Christi sunt. & nonnalli corum diverse mio lib de a prioribus fentiant, fernetur verò Ecclefiastica predicatio per succesionu ordinem ab Apostolis tradita, & vij, ad prasens in Ecclefin perma-

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And Roman Religion. Cent. 2. 149 mens illa fola credenda est veritas , qua in mullo discordat ab Ecclefiaffica traditione 2 . He teacheth vs, that Peter was the Apostle, voon whome the Church was builded . (4) Petrus (t) Lib. 9. (fayth he) Super quem edificata est Christi Ecclesia contra quam in- in Euang. ferorum porta non praualebunt. 3. He witnesseth that when leannis. pope Zepherinu gouerned the Roma Church as head therof he himselfe went to Rome, as to the head, and most ancient Church: (") Romanam Ecclesiam gubernantu Zephyrini 16- (u) Apud poribus Romamiter suscepiffe, qued ecclesiam Romanam antiquisima Euseb . lib. ridere exoptaret abea il esthe il cadea terretichet areve T 8. S. Cyprian first most learnedly & wysely teacheth ... vs, that herefies, schismes, and diversity of Religion do fall out, by reason that one head of the Church is not acknowledged : (x) Neg, enim aliunde harefes oborta funt, aut nata (x) Boil. funt schifmata, quam inde quod sacerdoti Dei non obtemperatur : net 55. ad Corvnu in Ecclefia ad tempus Sacerdos, & ad tempus Iudex vice Christi nelium Pacogitatur: cui fi secundum magisteria dinina obtemperaret fraternitat pam, vniuerfa, nemo aduerfum (acerdotum collegium quicquam moueret: name fibi placens ac tumens feor fum foras harefine nouam conderet. 2. He teacheth, that God hath a particular care of the Priefts Bithops, and specially of the head of the Church, not suffeting him to erre, when he doth propone to all the Catholiks things to be believed, as matters of faith. For if God of Eivil b hath care of little things, much more will he have care of the government of his Church: (y) Cam Dominus (fayth he) (y) thidem. in Enangelio suo dicat; (a) Nonne duo passeres asse vaneunt, & neuter (a) Matth. corum cadit in terram fine patris voluntate? Cum illa nec minima fieri 10. V. 19. fine voluntate dei dicat, existimat aliquis fumma & magna, aut non sciente, aut non permittente Deo; in Ecclesia fieri, & sacerdotes, id est. dispensatores eius, non de eius sentancia ordinari. 3. He sayth that (b) Lib. de primacy of the Church was given to S. Peter; (b) Primating vnit ate Be. Petro datur, vi vna Christi Ecclesia, & cathedra vna manftretur . 4. clefie. He calleth the Roman Church, (4) Marricem on radicem Ect (c) Epoll . elefia Catholica. I conclude then; that this holy Father, with 41 ad Corn. al those of this second age believed contantly this poynt & Eduction go be fulfred for a feafon the er, with of his Father mittoigistar for taxian

and if Air wed: universities about that he remarked the and awell- belowed and guild. as as a second of the said of the said of the said and the said of the said and the said the said

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The Ground of the Catholicke,

manking fulleralle, quod verlejam Romanan antiquifima entes . Li-

That the Ministers have falfified divers places of the Bible , concerning the Bleffed Trinity, and the Perfon of Christ, who gaue infallible power to S. Peter abone the reft of the Apostles, and consequently gave infallible power to the Church of God.

The fecond Section

TT were tedious to me, and to the Reader , to fet down

at length the infinite multitude of Blasphemyes & Idolatrous opinios which Caluin the Sophilt teacheth against the Bleffed Trinity, against the Person of Christ in his Inflitutions, wherof the first word is in french Tout, all , and the last, Iniquite, iniquity; fignifying ther by to vs, that all which is coteyned in those foure books of his Institutions, is nothing els, but playne and manifest iniquity, I dolatry & blafphemy. Conforme to Caluin his Institutions, the Confesion of faith of the Puritanes of Scotland, was framed in Geneua, brought to Scotland by Knox the Apostata Fryar, and after sworne and subscrybed at severall Parlaments . In the which confession it is easie to remarke in like manor dyuers of Fayeb v. blasphemyes against God: As that in the very frontispice and begining, (a) There was no meanes to bring vs from that yoke of sinne and damnation, but only left Christ our Lord. O horrible blasphemy against the Omnipotency of God, who had infinite other meanes to redeme makynd, but he thought the fending of Christ the fittest, todraw, and allure the love of man voto him, as Christ himself witnesseth, faying: (b) And I', when I shalbe exalted from the earth, will draw all men vnto me. Lykewise can there be a greater Blasphemy invented then 11. b. us to fay, that not only Christ fuffered on the Crotic, but alfo that for a feafon he fuffered the very wrath of God, and tomen's of the Reprobate, in foule & body? Their words be : () Christ fuffered not only the cruell death of the croffe, but also Edenburgh be fuffred for a feafon the wrath of bis Father which finnes bod defer 17. of Au- wed: But yet we anow, that he remayned the only well-beloved and gust. 1,08. Heffed Sonne of bis Father, even in the midst of his anguish and tor-

(a) he she Confession fed in the Bnglish co gregation at Gewena receased & of Scoulad (b) lobus (c) In she Adsof

ment which he suffered in body and soule. Was there ever any Heretike, Turke, or sew who said Christ to have suffered in his soule, which was glorisied, and saw God sace to sace (as it doth now) from the first instant of the creation therof? Read in the articles of the Ministers saith from the nynth Sonday to the eleaventh, and yee shall see concerning this poynt horrible blashhemyes against Christ, of whome amongst others, they say thus: That very payne which Christ sufferent for a tyme, the wicked must indure continually. O abhomination! O divelish doctrine! O Idolatrous religion! what can we judge of the pittyfull estate of all those Puritanes and Protestants, who have dyed in Scotland within these sifty yeares past in this abhominable belief & Religios?

The first place then which the Ministers have

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falfified is that of S. Matthew, where Christ fayth: (d) All things are delyuered me of my Father . Wherby the ancient and (d) Matth, holy Doctours proued against Arius and Sabellius heretiks, 11. 3.27. that Christ was God of God the Father, called therfore the sonne of God the Father; for though the outward actions, as Creation, Conservation &c. which are called actiones ad extra, are common to God the Father, God the Sonne, and God the Holy Ghost; yet the inward actions called actiones ad intra are peculiar and proper to enery person; as the action of generation is proper to God the Father only; the action of procession to God the Father, & God the sonne only: Caluin and the Ministers to overthrow this holy doctrine. and to deny that Christ is the Sonne of God the Father, as having receased his effence from all eternity of God the Father, as he witnesserh heer, faying all things are delynered. me of my Father : The Hugonots I fay , and Caluin hauce corrupted the Bible filthily, and most abhominably, joyning two fenerall wordes which are not in the Greeke with med copy; All thinges are given me in hand by my Father: Their wartige wordes be , Toute chose m'ont este donné en main de par mon ond to me Pere : Thrusting in the text the two wordes, en main, in Telo band, to fignify with the Arrians, (who were in the same herefy with Caluin and Knox) that Christ speaketh not heer of the inward generation of God the Father, wherby

he receased all of his Father, but only of the outward go. (e) Lib. 1. uernement . Let vs heare Caluins blafphemous words: (9) de inflit. c. Quicoque dit que le fils de Dieu foit effentie du Pere, il nie qu'il ayteftre 13.num. 23. propre de foy. That is. Whofoener fayththat the fonne of God bath receased his effence fro God the Father, denyeth him to have a proper

being of himselfe. De-Sainets a Catholike Doctour, & Stancarm a Protestat have written whole bookes against the impiety and Atheismes of Caluin the sophist . Some English Bibles had the former corruption, but now they have corrected them, as they have done many others, wherby it is easie. to fee that the English Bibles are far different from the Bibles of the Hugenots in France, and from the Lutherans in Germany . In the Bleffed Trinity there be three persons . yet not different, but distinguished, not three Gods but one God : the effence of one person is the effence of another, none before other in tyme, nor by nature, fed ordine; none. the original cause of the other, which is directly against that Blasphemy set down in the articles of the Ministers

the Fayth Sunday 3.

(f) In the faith of Scotland: (f) Becaufe (fay they) that in the fubstance Articles of or nature of God, we have to consider the father as the fountayne, beginning and originalicause. For God the Father cannot be the original cause of God the sonne . And if the Ministers vnderstand that God the Father is the originals cause alone of all creatures, it is alwayes a blasphemy, for he is not alone the originall cause of such, by reason that Actiones ad extra, funt communes toti Trinuati . Finally the Doctours do remarke these notions wherby we may distinguish the three persons, Innascibility, Paternity, Filiation, Spiration alline, and Spiration passine: how many of the Ministers will understad this doctrine? Will V Manoy all on Y : work

Remarke secondly in the same Articles of the (2) In the Ministers, another blasphemy against the omnipotency Artilles of of God : (6) What mest thon (fayth the Minister) by that Layth Sun- thou callest him Almighty? C. I meane not that he bath a power. which he doth not exercise. May not God create ten thousand worldes, worke infinite miracles, and punish sensibly the Ministers for such blasphemyes? and because he doth not exercise such a power, shall we say that he hath not power

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And Roman Religion. Cene. 1. 147 to do it? Remarke thirdly, what good doctrine the Minifters do giue concerning the lawes of Kings and Princes, as rouching the oath of Allegiance, or any other fuch; Remarke diligently I fay, their words which are : (h) There (h) In the i no other but be (Chrift) in beauen nor earth that hath suft autho- order of Tity to make lawes to bind the cofciences of men. What auayle then Baprifme the Protestants oathes, fince they believe constantly, that in the exthey are not obliged in conscience to keep them? What a plication of uayleth it his Maiesty to take the oathes of Allegiance and Borne of Supremacy of the Protestants, seing they believe constatly, the Virgin as a poynt of faith, that no law of Man man bind and o- Marie. blige them in conscience ?

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The second place which the Ministers have fal- (i) 1. Time fified is that of S. Paul: (1) There is one God, one also mediatour, 2, b. 5. God and man, which is the man Christ lefus, who gave himselfe a is red pete Redemption for all men : Signifying therby that we have but ofter 9.8 one mediatour of Redemption, though there may be diversme- wi in 9 4diatours of Intercession, as I proued before. In the which few was words the Ministers have made at least three impious falfifications. First in some of their Bibles they have put the word only, or alone, faying, there is one alone mediatour, which words they have also in their Confession of faith, and in the French Bibles, vn feul moyenneur entre Dieu & les bommes. wherin the frech Bibles do differ from our last printed English Bibles . 2. They have put into the text these two words, (which is) which words are neyther in the Greek nor Syriake. 3. They have taken away the word redemption, by reason that we make a distiction betwixt Mediator of Redeption, and mediatour of Intercession, grounded specially vpon this place, & they have put the word ransome insteed therof translating thus : Who gaue himselfe a ransome for all men ; notwithstading that in other places they have turned the fame deskires Greeke word in redemption, as we do heere; as in that to the Hebrews, (k) and observed eternall redemption for vs & which (k) Heb. 2. place likewyse they have corrupted, putting those two >. ... words for vs , which are not in the Greeke . Agayne : (1) (1) Hobita That death which was for the redemption , and in fundry other ". "5. places. Can there be a greater impiery then to with-hold

from

The Ground of the Catholike,

(m) Rom. I. P. 8.

from the common people the true translation of the Bible? Can there be any finne compared to this finne of the Minifters? Is not (m) the wrath of God renealed from beanen against all vingodlines & varight coufnes of fuch men, who wishhold the truth in purighteoufner? Is it not a fin against the holy ghost so permit, yea to command the simple and ignorant people to read at dinner & fupper, & els where fuch falfified Bibles. corrupted translations, and venemous doctrine?

The third place falfified by the Ministers is that (n) Pfal 8. of the Prophet Dauid, who fpeaking of, and to the prayle of Christ lefus, fayth: (n) Thou hast made him a little lower then wee'ayyi- the Angels ; with glory and honour thou haft crowned him. The Greeke and Hebrew text hath the fame, Mehat Meeloim; the fame hath also the Chaldaan Paraphrase, and the Syriake in the Epiftle to the Hebrews, with al the Fathers without exception. The Minister accustomed euer to follow the doctrine of Caluin the Sycophant, and Knox the Apostata who do teach in fundry places, that Christ is not God, do tran flate this place thus : for thou haft made him a little lower the God, turning the Hebrew word Elebim God, which as in fundry places, so heer cannot be translated, without blasphemy, except in Angels. Not one of the lewith Rabbins. no not one of the holy Fathers and learned wryters did euer take the word Elohim, in this place, otherwyse then for Angels, as witnesseth Genebrard. And fince the words. thou hast made him, cannot be referred, but to the person of Christ in Caluins opinion, and fince the person of Christ includeth both God and man, it cannot be said without manifest blasphemy , that Christ was made a little lower then God. It cannot be faid, that to the shew, during his life tyme heer, that he was a little lower then God. By reason that to the outward shew he was infinitly lower then God. But if we fay that Christ, though God & man, to the outward thew was made lower then the Angels, though as man he was aboue all Angels, fuch a doctrine is Catholike, most true & coform to the meaning of the holy Fathers, & (0) Heb. 2. 25 S. Paul manifestly witnesseth, & the Ministers theselves now do translate with vs after this forme: (0) Thou madeft

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And Roman Religion. [Cent.?. 145]
him a little inferior to the Angels. I thought good to fet down
heer the felfe same doctrine of Caluin the author of the deformed religion of Scotland, cocerning the sonne of God
our Sauyour Christ Iesus, but because it is nothing els but
a heape of blasphemyes against God, I thinke it expedient
to cite his owne french language and proper words, to the
end that the Scots or English Reader should not be harmed
therewith.

6. The first blasphemy of Caluin against Christ the Sonne of God the Father is, that he denyeth him to be properly Creatour of heaven and earth. Heare his words : (P) Certes. nom confessons d'vn consentement, que Chrift est improprement ap- (p) Lib.co. pellé Createur du Ciel & de la terre . 2. He denyeth the gene- Gêril. page ration of God the sonne to be naturall and eternall : (9) 11,914. a engendré son file seulement, pour ce qu'il a voulu . 3. He fauoureth (q) Ibidem greately the Arrians who denyed the fonne of God to be 1930. of the same substance with God the Father : against whom the holy Fathers produced that of S. Iohn , (2) I and thefa- (1) lohn. 10 ther are one, fignifying vnity of substance. Caluin fayth with v. so. the Arrians, that it fignifyeth only mity of will: And the Ministers to infinuat this horrible Blasphemy of Caluin haue corrupted the text, ioyning therunto the word my, which is iya wi ? not, no not in their owne falfified Greeke copyes, transla- ** " ting thus: I and my Father are one . 4. Caluin teacheth, that bruss. the sonne of God is God of himselte, (1) de par soy mesme, & (1) Contra n'est point effentie du Pere. This blasphemy is so euident, that as Gent. pag. it maketh many Gods, fo in making many it ouerthroweth 1924. 6 all God-head . 5. Caluin teacheth that the name of God, is lib sinfing given specially and by way of prerogative to God the Fa- cap. 13. n. ther, & not to God the sonne: (t) Nous auons franchement diet, 26. que par prerogatine le nom de Dien est attribué au Pere . Which (1) Eodem doctrine is the cause wherfore the Ministers do neuer, ney- V alent. ther, in the Article of their faith , neyther in their fenerall Gentile contestions of faith, call or name God the sonne, Creator of heaven and earth: Yearather they do acknowledge him to (u) In the be a creature with Arius and not the Creator. Heare their Articles owne words rehearfed every foday in the Church of Scott of Fayeb lad, wher the Minister maketh the chyld to Gy 5 (3) Because Sunday 3.

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that in the substance or nature of God, we have to consider the father as the sountagne, beginning & originall cause of all things &c. For it God the Father be the cause of God the sonne, he behouded to be before God the sonne, for, omnis causa est prior suo effectu, saltem natura. 6. Caluin teacheth that the teate of da-

(x) En son nation did greatly trouble Christ: (x) L'abysme & consuson harmon, in horrible de damnation l'a viuemet & rudement tourmente de craime 26 Matth. & angoisse. Anda little after: Il a este saiss d'une frayeur & es-

ponnentement de la malediction de Dien. This is the selse same (y) In the doctrine of the Ministers, who do say in the articles of their articles of fayth: (y) Because he presented himselse before the sudgement-seat Fayth to. of God to satisfy for sinnes, it was nocessary that he should feelethin Sunday. horrible torment of conscience, as if God had veterly for saken him, yea

as though God had bene bie extreme enemy. To this blafphemy they joyne another, that Chrift indured the very paynes and torments of the reprobate in hell . Heare their owne words : That very payme which Christ fustened for a tyme the wisked must indure continually. Making no difference betwist the torments, which Christ fuffered, fay they, after his death (for the Ministers do speake of Christ his descent into hel which was performed after his death) and in his foule, & the torments which the reprobat in hell do fufteyne, except in duration; and confequently the Ministers must needs anow that the passion of Christ vpon the Crosse was not fufficient for our redemption, but that it was likewyfe neceffary to suffer those torments after his death. Which blafphemy as it is against the holy word of God, against the person of Christ, against all reason and ancient Fathers. so it is the very way to all Atheisme and Infidelity.

The Ministers to fortify this their former blafphemy have impiously (conforme to their custome) falsifyed these words of S. Paul: (a) Who in the dayes of his slesh
with a strong cry and teares, offering prayers to supplications to him,
who could save him from death, was heard for his reverence.
Wherby the Apostle witnesseth that our Sautour as man,
was ever heard in his prayers, by reason of the great reverence, respect, and honour he caryed to God the Father:
which saying the Ministers have corrupted thus, Which in

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And Roman Religion. [Cent. 2: 159 the dayes of his flesh did offer up prayers and supplications, with strong crying and teares ynto him that was able to faue him from death, and was also heard in that which be feared. Putting in the word feared to fortify their blasphemy, that Christ feared the damnation of the wicked; or wrath of his Father, fayth Caluin : (b) (b) Inflit. Diros in anima cruciatus damnati & perditi hominis pertulit. He bb. 2 c. 16, fayth the same explicating this place. Remarke the Syco-num to phancy or impious dealing of the Ministers, who have tra- and the tree lated well and with vs the same Greeke word in other pla- Austine. ces : as , (c) And there were dwelling at Hierufalem lewes, denout (c) Act. 20 . men of euery nation. Beza : viri religiofi ex omni natione . It is wel ? . 5 knowen that the Greeke word fignifyetha Religious and inhaying reverentiall respect, which our Saujour caryed to God the Father, conforme to the true translation of the former place, which is, He was heard for his renerence. I will not defyle Christian eares with the rest of Caluins blasphemies agaynst God the sonne, which are without number : neyther will I be more tedious to the reader in fetting downe the corruptios, falfifications and blasphemies of the English or Scots Bible, which are in such number, without number, that if my dayly infirmityes and weaknes did not hinder me, great and many volumes and bookes might be fet out of fuch falfications and corruptions. with his commencial and pher wall of the

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The Ground of the Catholike,

The 23. & 24. Article.

That the true Church of God must needes be infallible: and as she bath absolute authority to propone matters of Fayth; so she cannot erre in proponing such matters to be believed, as Apostolike Traditions, which ever have bene beliewed.

CHAP XII.



Eing in prison in Edenburgh I was forced to enter dispute with a Minister (as I did with many others) without books or any other such necessary helpes, cocerning the authority and visibility of the true Church, wherof I made this argument. That is the true Church of Christ

which be commanded vs to obey, and threatned vs if we obey not . But he cannot command vs to obey an inuifible Church, nor punish vsif we obeyit not . Therfore and innifible Church cannot be the true Church of Christ . The Minister was incertayne what to deny in this argument; so remayning amazed, another Minister answered, and denyed the Minor, which I proved in this manner. God cannot commad vs to do a thing impolfible, for that is against the very naturall wit of man, who will not command to his feruants impossible things. But it is impossible to heare, & so impossible to obey an inuisible Church. Ergo. The other Minister knew not what to answer to this argument, but went out of the prison in passion promissing neuertheles to come back agayne, which he performed not. But his fellow Protestants being ashamed of this their ouerthrow, did bring in a few dayes after another Ministers

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nifter, agaynft whome I made this argument. The true Church of Christ hath al wayes perseuered : But the Prorestants Church hath not alwayes perseuered . Therefore it is not the true Church of Christ. He denyed the Minor which I proued after this forme. If your Church was extant in any age from the Apostles dayes to the comming of Luther, Calum, and Knox, the space of a thousand five hudreth and fifty yeares , eytherit was visible or innisible . But neyther can be fayd: Therfore it was not extant at all. The Minister answered, that their Church is, and had bene visible, as witnesseth (fayth he) M. Foxes Cronicle. Whervnto I replyed thus No manifelt and knowne heretikes ca constitute the Church of Christ: but all your false Martyrs and pseudoconfessors whome Fox nameth, were knowne heretikes. Ergo, they could not constitute the Church of Christ. I proue the Minor. Fox nameth Waldenses, Albigenses, Wicklifists & others; but all these were known hereretiks. Ergo. I proue the Minor againe. Waldenles & Albigeles &c. Hold many articles of Fayth, which yow condemne (1) In bis as herefies, and M. Iewell a Prime-Minister, sayth thus of define of them : (a) They be none of ours: and Ofiander: (b) The opinion pag. 84. of Waldenses , Albigenses &c. were absurde, wicked , and herevical. (b) Censur. To this argument the Ministers could neuer answere, or if is. they can, let them advise and answere now.

that the Church is infallible, are thefefollowing most forcible. For what could move any Insidel, Pagan, or Puritane to forsake his errours, and come to the true Church, if she might also beguyle him with errour and fallibility? What meanes could the true Church have to condemne an heretike if the could erre in disproving his errours? How should we know where to rest, whom to consult in doubte of Fayth, if the true Church the highest sudge might judge amisse. What affurance can the Protestants have of their be-

2. The Reasons (besides the former) which perswade

liefe, Religion, Seripture, Sacraments, Preaching, year of Christ himselfe, if the Church, which teacheth these particles to them, may erre in teaching? The tradition or

particles to them, may erre in teaching? The tradition or testimony of the Romane Church, of whome the Prote-

flants

flants haue receaued the Scriptures, of what accopt can they make it, if it be fallible and subiect to errour ? The Fayth which they gather out of the Scriptures, the Religio which they ground vpon such Scriptures must lykewise be fallible. & vncertaine. For the truth gleaned fro the Scriptures canot be more fure, then the Scriptures themselves from which it is gathered. If they then be fallible, the Scriptures must needes be fallible (in the Protestats opinion) by reason that the true Church, who hath delivered the Scriptures to vs is infallible, fay they. And wheras neither Religio nor Church can without supernatural Fayth, nor supernatural Faith be attained without infallible certainty of the things believed; if then the Protestant Preachers & Ministers be fallible, the articles they believe have not that infallibility which is required to the nature of Fayth; Which bath nothing (fayth S. Bernard) ambiguous our doubtful, yea, if it hath any thing ambiguous. it cannot be Fayth. Which is the reason wherfore S. Paul wit-

(c) Ephef. nelleth that God placed in his Church: (c) Some Apostles, some : 4. D. II. 12. Prophets, and other some En angelists, and other some Pastors and Do. dours &c. Behold heere foure things. 1. Whome he appoynted: Apostles, Prophets, Euangelists, Pastors, Doctours, 2. To what function did he imploy them: To the consummation of Saincles. to the workeof the Ministery , to the edifying of the body of Christ. 2. How long was it to continue: Vntill we meete allimo the vnity of Fayth and knowledge of the some of God. 4. To what end was this: That now we be not children wavering and carred about with every wind of doctrine, in the wickednes of men, in craftinesse to the circumuention of errour. If this be the end and drift of God, specifyed in the Protestants owne Bible, is not God frustrate of his intent? Pastours spoyled of their assurace? Do-Cours incertayne of their doctrine, if the true Church may erre and be fallible? I joyne to this that infallible warrant of Christ speaking of the true Church : (d) He that beareth (d) Luk. to you, beareth me, and be that despiseth you, despiseth me. But it were not all one to heare Christ, & to heare his Church, to

D. 16.

despise Christ, & to despise his Church, vnlesse the Church and the Pastours thereof were infallibly inspired by God to deliver all things with fuch certaynty and infallibility, as

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is requifite. Lykewise seeing Christ comandeth vs to heare the Church and our true Paltours as himselfe, he who faith that the Church may erre, must needes lykewyle inferre that Christ himself may erre, which is a horible blasphemy.

2. Moreouer the Prophet Isay speaketh in the perfon of God to the Church, thus: (e) My (pirit that is in thee, (e) Ifa 59. and my wordes that I have put in thy mouth, shall not depart out of v. are thy mouth, and out of the mouth of thy feed, and out of the mouth of shy feedes feed , fayth our Lord, from this prefent and for ever. What fpirit was there in this Prophet, but the spirit of God? What words in his mouth, but the words of truth? Therfore the spirit of God and wordes of truth shall never depart from the Church of God, or the true Pastors therof . Can any thing be written more effectually? can any thing be spoke more pithily? Conforme to the which doctrine Christ comanded vs to follow the doctrine of the Church, as infallible doctrine, & that vnder the payne of condemnation & excommunication: (f) If he will not heare the Chusch (fayth (f) Matth. Christ) let bim be to thee as the heathen and Publican. How could 18. b. 17. God threaten vs vnder the curse of damnation to heare and obey his Church, if the could erre, and be infallible? To fay, that the Church cannot erre fo long as the followeth the word of God, is folly: for if the Church may depart from the word of God she cannot but erre: since then she cannot depart from the word of God, the cannot erre. 2. What prinilege I pray you, can that be about any hereticall affebly? for no heretike, Infidell, Icw, or Turke, yea not the Diuel himselfe can erre as long as he speaketh conforme to Gods word. A certayne Minister replyed to this saying of myne, distinguishing two kinds of errour, one curable, and another incurable; one to probation and another to damnatio confessing lykewyse that the Church might fall into curable errours, but not into incurable. Is this distinction in the expresse word of the Bible? where? in what place? Against which foolish distinction I frame this argument Whofocuer heareth the Church, followeth the commandement of God. Ergo, no error curable or incurable can we incurre by hearing the Church. I proue the Minor thus:

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No offence against God can we incurre in following his commandements: but every error curable or incurable (fpeeially in maters of fayth) is an offence against God. Ergo, no errour curable or incurable, can we incurre by following Gods commandements. I would aske of the Ministers what be those errours; be they fundamentall and fuch as cannot fland with the integrity of faith; or be they fleight and indifferent things which do not harme the integrity of faith? If they be fleight and indifferent, we need not to be cured of them, we may without loffe of Gods fauour remayne. and die in them. The new Gospell then of the Protestants was needles, their reformation, in indifferent errours, fuperfluous, their breach detestable in making so great a schisme for sleder matter not necessary to saluado. Why do they perfecute vs & trouble vs for so fleight maters ? Fundamental and incurable they cannot be, vnlesse yee graunt that the Church is fallible, and may erre in fundamentall (2) Lib. , poynts, which I have refuted before, and which is directly cap. 40 to against the doctrine of the holy Fathers. Irenaus who speaketh thus of the infallibility of the Church: (8) The Apostles (h) Lib. 1. have layed up in the Church, as in a rich treasure, all truth, that be

aketh thus of the infallibility of the Church: (8) The Apostles
(h) Lib. 1. have layed up in the Church, as in a rich treasure, all truth, that he cap. 1. that will, may from thence draw the water of life. And againe.
(i) Lib. 1. (h) She keepeth with most sincere diligence the Apostles faith & preadure sure ching. S. Hierome: (i) In the Church is the rule or square of truth.

Ruffinum. S. Cypryan: (k) The Church never departeth from that, which she cap. 8.

(k) Epift. once bath knowne. S. Augustine explicating those words of 35. adCorn. S. Mathew: (1) In the chaire of Moyses the Scrybes and Pharisees, (1) Matth. sit: all therefore whatsoever they bid you observe, that observe and 23. V. 2. do, but after their works do not, for they say, and do not. Conforme (m) Episte so which place S. Augustine sayth learnedly and wysely:

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do, but after their works do not, for they say, and do not. Conforme to which place S. Augustine sayth learnedly and wysely:

(m) That, God maketh vs secure of early governours of the Church, least for their cause the chayre of holseome doctrine should be for saken, in which even the early are constrayned to deliver true things, for they are not their owne things which they delyver, but Gods, who bath placed the doctrine of verity in the chaire of Vnity. To conclude then, the true Church of God was, is, and shall be infallible, as the Scriptures and reasons do convince. And seeing the Pu-

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feroneous: we must needs conclude, that their Church is not the spouse of Christ, wherof the Prophet fortold in the perso (n) Hofee. of Christ. (a) I will despouse thee to me for ener, but rather the har- 2.). 19 lot of Sathan, the teple of Ball, the Synagogue of errour, the affembly of the wicked, & the copany of the reprobat. But let vs heare the holy Fathers of this second Age & Century.

The Testimonyes of the holy Fathers of this second age; That the true Church of God masi needes be infallible, in proponing matters of faith to be believed, as Apostolike Traditions.

The first Section .

. Iustinus Martyr testifyeth that the custome of the Ca-I tholiks in his tyme was to meete vpon Sonday, to fay their prayers togeather (without any finging of Plalmes in meeter) to offer vp bread and wyne mingled with water : (a) Tum consurgimus omnes communiter & preces fundimus, & sicut log ad Ana ante diximus , precibus nostris peractis , panis & vinum & aqua offe- con, Pium runtur ; is autem qui praest, preces similiter & gratiarum actiones pro viribus fundit, populufg, acclamat dicens, Amen. Which custome and holy tradition of the Church doth cotinue to this day, and hath bene without interruption, and infallibly kept

euer amongst the Catholiks.

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S. Irenaus teacheth first, that we should be obedient to those Pastors who have succeded one to another, faying: (b) Quapropter eu, qui in Ecclefia funt, Presbyteru obau- (b) lib. 30 dire oportet, bis qui successionem habent ab Apostolis, qui cum Episco- res.cap.43. patus successione Charisma veritatis certum, secundum placita parrum acceperunt. And fince Puritane-Ministers haue no succession, no obedience should be granted to them. 2. He recommendeth earnestly the traditions of the Catholike Church, which delyuer the same traditions to vs with infallibility: (c) Traditionem it ag, Apostolorum in toto mundo manifestatam, in (c) Lib. in omni Ecclefia adest perspicere omnibus qui vera velint audire, es habe- cap. 3. musannumerarecos, qui ab Apostolis instituti sunt Episco pi in Ecclefijs , & fuccessores corum v [q, ad nos, qui nibil tale docuerunt, neg, cogitanerunt, quale ab his deliratur . Etenim fi recondita mysteria

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sciffent Apostolisqua seorsum & latenter à reliquis perfectos docebunt. his vel maxime traderent ea, quibus etiam ipfas Ecclefias comittebant, 2. He declareth the Antiquity and intallibility of the Ro-(d) thidem. man Church, to be : (d) Maximam & antiquisimam, omnibusa, cognitam: ad quam propter potentiorem principalitatem necesse sit omnem connenire Ecclesiam , boc est, éos qui sunt vndig, fideles .4. He

(e) lbidem,

deduceth the succession of the Popes of Rome from S. Peter to his tyme, and vieth the same as a most forcible argument to confound Heretiks, faying: (5) Hac ordinatione & successione, eaqua est ab Apostolis in Ecclesia traditio, & veritatis praconiatio, peruenit vig, ad nos, & est plenisima hac oftenfio, vnam & eandem viu ficatricem fidem effe , que in Ecclefia ab Apoftolis víq. nunc sit consernata & traditain veritate. 5. He condeneih Florinus as an heretike, by reason that he taught dyners opinions agaynst the Church of God, against the receased do-(f) Eufeb. Arine of the holy Fathers, vfing thefe most forcible words, lib. s. hift. which I may addresse to every Minister in particular : (f)

Eccles. cap. Ifta dogmata, Florine, (Ramsee), ve tecum agam humaniter. fana fententia non funt, ista dogmata funt Ecclefia repugnancia, vtpote que eos, qui illis ob sequentur, in maximam impietatem denciat; ista dogmata ne Haretici quidem qui fuere ab Ecclesia exturbati, affirmare vnquam ausi sunt. Ista dogmata Presbyteri, qui ante nos fuerunt, quig, erant ip forum Apostolorum discipuli, minime tibi tradiderunt. Haue we not greater reason to say this to the Protestants of our tyme, who cannot proue, no not one controuerted poynt of their religion, by the expresse word of their own Scots Bible? 2. Who cannot improve any poynt of the Catholike religion by the expres word of the Bible? 2. Who cannot possible name any man, who was of their religion before Caluin & Luther ? 4. Finally who cannot possible name any King or Prince of any nation, of their religion before Calnin . 6. He affirmeth that the holy traditions left to vs, by the Apostles or Apostolike men should be followed and imbraced, by reason that there be many things not conteyned in the expresse word of the Bible; & dyuers nations have professed Christ fincerely and truly

without any Bible, Scripture or written word: (8) Quid aucap. 4. sem (fayth he) fi neg, Apostoli quidem Scrip uras reliquissent nobis,

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nonne oporteb at ordinem sequi traditionis, quem tradiderunt is, quibus committebant Ecclesias? Cui ordinationi assentiunt, multa gentes
Barbarorum, eorum qui in Christum credunt, sine charactere vel atramento, scriptam habentes per Spiritum in cordibus suis salutem, &
veterem traditionem d ligenter custodientes, in vnum deum credentes
fabricatorem cali & terra, & omnium qua in eis sunt, per Christum
lesum Dei silium. Hanc sidem qui sine literis crediderunt, quantum ad
sermonem nostru, Barbari sunt: quantum autem ad sententiam & consuetudinem & conuersatione propter sidem perqua sapientissimi sunt,
& placent Deo, conuersantes in omni iusticia & castinate & sapientia.

Tertullian wryteth most learnedly of the in-

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fallibility of the tradition of the Church, declaring that it was euer familiar to Heretiks to brag & boaft of the Scriptures, of the word of God, of the Bible: (h) Sed ipfi (fayth (h) Lib. de he) & de Scripturis agunt, & de Scripturis suadent, scripturas ob- prescript. iedunt, & bac sua audacia statim quosdam mouent : in ipso vero con- cap. 15 . gressu, firmos quidem fatigant, infirmos capiunt, medios cum scrupalo dimittunt . Hunc igitur potisimum gradum obstruimus, non admittendo eos ad vltam de Scripturis disputationem. Si ha sunt vires eorum: despici debet cui competat possessio Scripturarum, ne is admittatur ad eas, cum nullo modo competit . 2. He auoweth that it is folly to cite the Scriptures, or to take the Scriptures for judge in disputing with the Heretikes, because first they only admit such Scriptures as pleaseth them, for Canonicall .2. Those which they admit, they turne and explicate according to their fanfy. (i) Nibil enim proficit congresio Scrip- (i) Bodem turarum, nisi plane, vi aut stomachi quis ineat enersionem aut ce- lib. cap. 27. rebri. 1 sta enim barefis non recipit quasdam Scripturas, & si quas recipit, adiectionibus & detractionibus addispositionem instituit sui internertit, & si recipit, non recipit integras: & si aliquatenui integras. prastat, n'hilo minus aduer sus expositiones commentat ac conuertit. Tantum veritati obstrepit adulter sensus, quatum & corruptor stylus. 3. He concludeth giving vs a holfome leffon how to dif- (k) Ibidem pute with the Protestants: (k) Ergo non ad scripturas prono- cap. 19. candum est, nec in his constituendum certamen, in quibus aut mulla, aut incerta victoria est ; aut parum certa ; &c . Ordo rerum desiderabat illud prius proponi , quod nunc solum disputandum est: quibus competat fides ipfa, cuius fitu Scriptura, & quo, & per quos, & qua-

do, o quibusit tradita disciplina qua funt Christiani . Vbi enim an-Paruerit verstatem effe discipline & fidei Christiana , illu erit veritas Scripturarum & expositionum , & ommum traditionum Christianavam .4. He giveth lykewyle a holefome inftruction how the Catholiks (who are not well acquainted with controuersies) should answer the Protestats who do object ofte the Scriptures: They thould answere, I say, and aske of the Protestants : (1) Edant ergo origines Ecclesiarum suarum: eucluant (1) Ibid. ca. ordinem Episcoporum suorum , ita per successiones ab initio decurrentem, vt primus ille Episcopus aliquem ex Apostolis vel Apostolicis viru, qui tamen cum Apostoliis perseuerauerint , habuerit authorem & antecessorem : hoc enim modo Ecclesia Apostolica sensus suos deferunt : ficut Smyrneorum Ecclefia babens Polycarpum à Ioanne collocatum refert, ficut Romanorum Clementem à Petro ordinatum edit : confingant tale aliquod Haretici &c. That is , when the Protestants do aske of vs places of the Bible in proof of Purgatory, Inuocation of Saintes, we should aske of them agayne, faying, To whom have yee, Ministers, succeded lawfully, and with imposition of hands? who sent you? who gave you power to preach, and expone the Bible? What part of the Bible auoucheth your new Religio? What part of the Scriprure speaketh of your extraordinary calling &c. 5. He rekoneth the Apostolike Churches, and amongst the rest the Roman Church, wherof he fayth: (m) Si autem Italia adiaces, babes Romam, vnde nobii quog, authoritas prasto eft. Statu felix Etclesia, cui totam doctrinam Apostoli cum saguine suo profuderunt, vbi Petruspaßioni Dominica adaquatur, vbi Paulus Ioannis exitu coronatur, vbi Apostolus Ioannes posteaqua in oleum demer su, nihil passuest, sed in Insulam relegatur . 6. He teacheth that in disputing with the Protestans or Heretiks; First of all we should aske of them : (n) Qui eftis ? quando & vnde venifts ? quid in meo agitunon mei? quo denig, Marcion, iure [yluam meam cadis? qua licentia, Valentine, fontes meos transuertis ? qua potestate, Appelles, limites meos commones ? mea est possessio. Quid hic caters ad voluntate i ve-

> Stram seminatis & pascitis? Mea est possesio, olim possideo, prior posfideo , babeo origines firmas ab ipfis auctoribus , quorum fuit res. Ego fum bares Apostolorum, ficut cauerunt testamento suo, ficut fides commiferunt , ficut adiurauerunt , ita teneo : vos certe exharedauerunt

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Semper

(m) Ibidem

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cap. 12. (D)cap-37. And Roman Religion. Cent. 2. 161

semper & abdicaverunt ve extraneos, & inimicos. Finally heaffirmeth that the intallible auctority of the Church thould be acknowledged in the Apoltolike traditions, which though not conteyred in the Scripture expressy, thould be believed ued and receased. Of the which traditions he fetteth down these in particular : (°) Denig, vt à Baptismate ingrediar, aquam adituri ibidem, fed & aliquanto prius in Ecclefia fub Antiftitio manu, contestamur nos renunciare diabolo, & pompa, & angelis eins. Debine cer mergitamur, amplius respondentes, quam dominus, in Euangelio determinauit ; inde suscepti lactis & mellis concordiam pregustamus. Exq. ea die lauacro quotidiano per totam hebdomadam abfinemus . Euchariftia (acramentum, & in tempore victus , & omnibus mandatum à Domino etiam antelucanis cotibus, nec de alsorum manu quam prasidentiu summus. Oblationes pro defunctu, pro natalitijs, annua die facimus: die Dominico ieiunium nefas ducimus, velde geniculis adorare. Lade immunitate à die Pasche in Pentecosten vsa. gaudemus. Ad omnem progressum atg, promotum, ad omnem aditum Gexitum, ad vestitum & calceatum, ad lauacra, ad menfas, ad lumina, ad cubilia, ad fedilia, quacung, nos conuerfatio exercet, frontem crucis fignaculo serimus. And a little thereafter : (P) Ha- (P) Cap. 4 rum & aliarum eiufmodi disciplinarum fi legem expostules scripturarum , nullam inuenies : Traditio tibi pratenditur auctrix, confuetudo confirmatrix & fides ob fernatrix, rationem traditioni, fidei, confuetudini patrocinaturam aut ipse perspicies, aut ab aliquo, qui perspexerit disces &c . His igitur exemplis renunciatum erit , poffe etiam non fcriptam traditionem in obseruatione defendi , confirmatum consuetudine idonea, teste probata tune traditionis, ex perseuerantia obsernations. Consuetudo autem etiam in civilibus rebus pro lege suscipotur,cum deficit lex: nec differt Scriptura, anratione confistat, quado & legem ratio commendet. Porro fi lex ratione conftat , lex erit omne sam quod ratione confiterit &c .

Origen in like maner teacheth vs, that when the Heretiks or Protestants do obiect their Bible vnto vs, we thould reply, preferring the antiquity of our religion and the holy antiquity of our Church : (9) Quoties autem Canoni- (9) Tratt. cas proferunt Scripturas , in quibus omnis Christianus confentit & spinMas. credit, videntur dicere : Ecce in domibui verbum eft veritatis. Sed nos illie non credere debemus, nec exire à prima & Ecclesiastica traditio-

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ne, nec aliter credere, nisi quemadmodum per successionem Ecclesia.

Dei tradiderut nobu. 2. He teachetb, that there be many things done.

(r) Hom. and believed in the Catholike Church, wheref the commons cannot, s.in Num. give reason. (1) in Ecclesiasticions servationibus sunt nonnulla huiusmodi, qua omnibus quidem facere necesse est, nec tamen ratio aorum, omnibus patet.

(1) Epist i dition in mingling water with wynein the holy facrifice, at ad Ca- faying thus: (1) Admini os autem nos sciass vi in calice offerendo cilium. Dominica traditio servetur, neg, aliud fiat à nobis, qu'am quod pro nobis Dominisprior secit vi calix, qui in commemorationem eimoffertur, mixtus vino offeratur. He declareth also, how great & abhominable is the sinne of the Heretikes of our tymes to

(t) Epist.
60. ad Florentium
Pumpianu.
(u) Luk.so

prefer their iudgemet to the judgement of the holy church, which hath continued these sexteene hundreth yeares; to the judgement of the holy Fathers and of all antiquity: (1) Nechac iallo (sayth he speaking to Florentius, as I lykewise speake to every Minister in particular) sed dolens profero, cùm te judicem Dei constituas & Christi, qui dicit ad Apostolos, ac per hos ad omnes prapositos qui Apostolis vicaria ordinatione succedunt: (2) Qui vos audit me audit & qui me audit, audit eum qui me misit. V nde enim schismata & hareses oborta sunt & oriuntur, nisi dum Epsscopus qui vnus est & Ecclesia praest, superba quorundam prasumptione contemnitur, & homo dignatione Dei honoratus ab indignis hominibus indicatur? Quis enim hic est superbia tumor, qua arrogantia animi, qua mentis instatio, ad cognitionem suam Prapositos & Sacerdotes vocare?

That the Ministers have falsified the Bible in sundry places, which do prove, that as God cannot sinne, erre, nor lye; so he will continue to performe his promises in assisting the true.

Church infallibly.

The second Section .

THE Ministers as they have brought in a new Religio, a new doctrine, a new faith and profession; so they have made a new Bible, a new Scripture vnknowen to all Christendome

And Roman Religion. Cent. 2. 163 celefie Christendome the space of systeene hundreth yeares, and s done. this they call Reformatio. To this end they have vied in the translation of their English Bibles new & prophan words annot Pusufagainst the yle and custome of all antiquity, translating in their Bible, for Prieft Elder, for Idol Image, and infinite others, giving alwayes for reason of this abhominable pro-112ceeding: That words thould be taken not according to the fice. cultome of all wryters, but in their owne fignification. rendo that is, according to the Ministers fanfy. Conforme to this d pro abhominable fathion of the Ministers, let vs take thefe words in their owne fignification ; Baal, for Lord, Beelzeuofat &c bub, Lord of a fly, Diabolus for staunderer, Angels for Mellengers, mount for a wind (for thus the Ministers translate it Sito John 2. v. 8.) Eucharifty for thanks-giving, Baptifmus for warchas thing, Infernus, or heltor a graue, Anima, or the foule for a ; to (1) Carcalle, Ecclesia or Church for Congregation or Synago- (a) 80 the gue, and Superintendent for Bithop. Conforme to these new Ministers vile. forged and invented prophane words, let a Minister prea- do translus ching in S. Giles Church in Edenburgh fay thus to his au- lames 5. V. bos ditors : Faithfull brethren, I that am your (a) Elder, or Su- (b) In the (a) perintendent, placed in this (b) Synagogue & Congrega- Biblesprinnde cotion of Edenburgh, by the holy (e) wind, for the feeding ted 1560. one of your (4) carcasses, do preach vnto you in the name of (e) (c) lobn. . Baal; that except ye come to recease (f) thanks giving with 1.8. bus . more deuotion, and performe better your promise made to (d) Beza in ni . God in (8) washing, you shall be condemned body & car- 27. tes. casse to the (h) grave, with the staunderers, I say with the (e) Castalio (k) Lord of a fly, and his (1) messengers . How deeply , I the Purit, do pray you, would fuch words finke into the harts of the Bur- (f) Idem geffes of Edenburgh, and how far different would fuch a passim. prophane exhortation be, from this other made by a Ca-(8) Idens tholike Bishop or Priest: I that am your Bishop and Preist Falsima placed in this Church of Edenburgh by the holy Ghoft, for (6) The the feeding of your foules, do denounce vnto yow in the bies in the

name of our Lord, that except yee come to receaue the B. s. of A 815. Sacrament, & performe better your promise made to God (i) Castalio. in Baptifme, you shall be body & soule condemned to hel, (k) Caftat. your portion shalbe with the diuels, yea with Beelzebub, (1) Ideas.

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and his Angels. I might give fundry like examples to prone the absurdityes and great inconvenients which ensue of the English corrupted translation of the Bibles, which (m) Carle (as some Protestants and Puritans do say): (m) lead men the

Pent not downso bell.

in bis booke bigh way to very Atheifme, worfe then gentility, or the schoole of Epithat Christ cure. Thus M. Carlile, adding this other judgment of his of the English Bibles , wherin the translation is corrupted , the fense and meaning deprayed, the truth obscured, the ignorant deceased, and the simple supplanted. And againe speaking against the Ministers who haue translated the Bible, fayth: That in many places they detort the Scriptures from the right fense, they them selues do loue darknes more then light, and falshood more the truth . Let vs

of the Prophet Dauid: (n) In the morning I will stand by thee,

come to the corruptions in particular. The first place corrupted by the Ministers is that

(n) Pfaim. S. 7. 40.

and will fee; because thou art not a God that will iniquity. Wherby the Prophet testifyeth, that God cannot be the author or cause of any sinne; for God can do nothing contrary to his owne will, but rather he hateth iniquity, & all that worke

D. 9.

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iniquity. The Hebrew word Chapets, fignifieth volens, that will: As the Protestants do translate in other indifferent (o) Prou. 8 places, as, (o) they are playne to him who will understand. Omnibus volentibuea; chepet fe hem. The Greeke translation in like maner is manifest. Contrary to this holy doctrine the Ministers have taken away the word will out of the Bible, to fignify that detestable doctrine of theirs, That God willeth fin, that God is the author of sinne, and of all iniquity and abhominatio. To the which end they translate thus, Thou art not a God that loueth wickednes . For ther is a great differece betwixt to will a thing, and to love the same : and though the difference might seeme not to be so great, yet it is a detestable forme of proceding of the Ministry to traslate thus the Bible against the practife and custom of al the ancient and holy Fathers. To the end that the Ministers be not offended with me, I will fet down their own words touching this point, whether or not God be author and cause of all finnes and abhominations. First then it is certayne, that he who will sinne, and taketh pleasure therin, is author and cause therof: So

And Roman Religion. Cent. 2. 163

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is God in the Protestants religio. Heare their owne words preached and pronounced at seuerall tymes by the Mini- (p) In the sters in the order of Baptisme : (P) God is creator of heaven and order of baearth (fay the Ministers) that is to fay , that beauen and earth & prifme of the concents therof are fo in his band, that there is nothing done with- the Miniout his knowledge, neyther yet against his will. This is that horri- sters iomed ble and diuellith doctrine which Caluin did reach, and with the Knox did learne in Geneua. (9) Il ne fe fait (layth Caluin) plat. book. ny larcin, ny paillardise, ny homicide, que la volonte de Dieu n'entre-institut . c. nienne. O deltable doctrine! O abhominable religion 1 2. 17. num.s. The minister & superiour justly is called author and cause of that finne wherunto he induceth his servant and subiect. In lyke manner God is author of finne in the Ministers religion specified in the articles of their faith, thus : (r) So then (r) In the by thy saying (sayth the Minister to the Chyld) the power of the Mini-God is not idle, but continually exercised : that nothing (remarke flers Fayth the words) is done but by him and his ordinance. Yea(() God doth of Scotland. compell the dinels to execute his will, although it be against their in- Sunday 3. tent and purpose. O horrible blasphemy & worle the Turkish (1) in the doctrine! Eyther he compelleth them to do good or to do 4 Sunday. bad?good they cannot do, because they are confirmed in a reprobat sense and state : if bad, yet against their intent, is not God more the cause of the wickednes they do, yearmore then they themselves in the Protestants Religion ? 2. As he is justly the cause of a mans death, who willingly and wittingly delyuereth him into his enemyes hands. by whom he is killed; So the Ministers do make God to be author of al the sinnes & abhominations of the wicked, their words be: (1) As God of his infinite mercy doth preserve his (1) In the faithfull , folykewise he doth not only give vp, cast off, and with draw Paith. Sunhis grace from such as he will punish: but also be delvuereth them to the day 43. divel, committing them to his tyrany; be stryketh them with blindnes, and giveth them vp into reprobat mynds, that they become veterly flaues vnto finne, and subiect to all tentations. Can there be more abhominable words deuyled to make God author & cause of all finnes, then the former? 4. Sin is more attributed to the chief, then to the instrumentall cause therof, by reason that the instrumentall cause doth worke subordinatly, and

as it were commanded by the chief and principall cause . And in this fense & meaning the Ministers do make God to be more the chief cause and author of all the finnes and

order of Bapti[me.

a : dil (0)

abhominations of the world, then the divels themselves. (u) In the Their words be: (u) We confesse and believe that neyther the Diuels nor yet the wicked of the world have any power to moleft or trouble the chofen children of God, but in fo farre, as it pleafeth him to ple them as instruments. The same very blasphemous words Caluin the Sophilt bath in the first booke of his diabolicall Inflitations cap. 18. num . 2. Of whom Knox, Willox, Paul Meffen, and fuch limmes of Satan did learne them in Geneua, the finke and puddle of Baal, & of the Antichristian Ministers. I call them Ministers, by reason that as the word Menester, in a certaine Laguage fignifieth as it were a hotchpotch of divers ingredients: fo our Scots-Ministers have put together, as in a hotch-potch, those herefies, which were before condened in al ages, giving the name therumo of a Reformed Religion . Such is then the God of Caluin and of the Ministers, set down & descrybed in the former words far different from the God of the Roman Catholiks. The falle God of Caluin, and of the Ministers (fayth Castalio, a prime Puritan Minister be fore cited) is flow to mercy, prone to anger, who hash created the greatest part of the world to destruction, & hash pradestinat them not only to damnation, but also to the cause of damnation , fo that neyther thefts, murthers, nor Adulteryes are committed , but by his constraint and impulsion , so that not the Diuel, but the God of Calum is the author & cause of al wickednesse. But that God, which the holy Scriptures teach, is altogether contrary to this God of Caluin, and of the Ministers &c. And to proue this their Caluinian God out of the Scriptures, they have falfified fundry places therof, as amongst others the foresaid : Thou art not a God that will iniquity.

The second corruption is that of the Prophet (x) Pfal . (x) David : The Lord is faithfull in all his words, and holy in all his 144. D. 13. morks. Wherby the Prophet affureth vs, that God is most protest. 145 faithfull in all his words fet down in the holy Scripture. (a) s. Tim. specially those: (a) God will all men to be faued, and to come to the knowledge of the truth. For God hath prouyded a generall

medicine

And Roman Religion. | Cent. ?. medicine and redemption in the blood of Christ Tefus, for all those who will accept of it, in doing things fet down in Gods law. Conforme to that which S. Peter also teacheth: (b) Our Lord flacketh not his promise, as some do esteeme it: but he doth patiently for you, not willing that any perish, but that all (b) e. Pet.3 returne topenance. Which words of the Bible do conterpoint ". 9. directly that article of the Puritanes Religion fet down in their confession of Paith thus : (e) Who of the lost fonnes of (c) In the Adam bath orderned some as veffels of wrath to damnation, or bath confession chosen others as vessels of his mercy to be faued . Because then those of Paysb. former words, The Lord is faithfull &c. declare manifeltly Gods mercy and goodnes towards vs, and that he cannot be the author of any finne or wickednes; the Ministers haue thrust them out of their Bibles, against the Greeke text of the Septuagint, and against the ancient Fathers, S. Hierome, S. Chrysostome, S. Augustine, and others, who do read them exactly as we do. What hope of faluation can the Ministers have, who thus do corrupt the word of God, to vphold their superstitious & abhominable opinios against the trew God? fince they have diminished of the Scripture a whole verse, shall not that wofull sentence beaccomplished in the: (d) If any man shall diminish of the words of the booke of this Prophecy, God shall take away his part out of the booke of (d) Reuel. life?

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The third place falsified by the Ministers is that of Ecclesiasticus, where the Ministers do make their God author of all the sinnes which Pharao comitted. Their words be: (e) The Lordhardened Pharao, that he should not know him: (e) Ecclesion, yet their french Bibles printed 1610. have directly the to both contrary, Le Seigneur a endurci Pharao, a ce qu'il le cogneuss. That is: The Lord hardened Pharao that he should know him. Turning assirmatively and not negatively as the former, which sheweth the spirit of contradiction very familiar to the Ministers. The true translation is this: The Lord hardened Pharao, so that he did not know him. The first translation maketh God author of Pharao his sinnes; the second, only that God did harden Pharao in taking away his graces from him by reason of his manifold sinnes: of the which hardening ensued

that

that Pharao knew not God.

(f) Hofea 14. D. 9.

The fourth place fallified, is that of Hofea: (f) Thy perdition is of thee , O Ifraell , only in me is thy belp . Declaring therby that the perdition, wickednes and finnes of men do proceed of themselves; but their good and vertue of God only, not that God can be in any way the author of finne and iniquity, conforme to that of the Scripture : (8) I will not the death of the impious, but that the impious convert from bis way and fine. Connert, convert yee from your most enil wayes. A-

(g) Ezecb. 33. V. cr. (h) Marib. at. 7. 18 .

gayne God speaketh specially to the wicked & finfull: (h)

(i) Ifa. 59.

come ye to me all that labour and are burthened, and I wil refresh you. And againe: (1) your iniquityes have separated betwene you & your God, and your sinnes have bid bis face from you that he wil not beare. And many such places which declare playinly that God . who is goodnes it felfe, cannot be the author of any wickednes. But the iniquityes and finnes of men eyther actually done or foreseene by God from all eternity, to be done, freely in their owne tyme, are the cause that God doth reprobate, harde, abandon, yea and fuffer them to be given vp to a reprobat sense; giving them nevertheles many good & holy inspirations, wherby they may returne, but they will not: which miserable estate of the wicked is called, Obstinacy, and is a finne against the holy Ghost. The markes & tokes wherof are easy to be feen in the Puritane Ministers . The first marke of this obstinacy & reprobation as it were, is, A certayne inward and spirituall blindnes, wherin willingly and wittingly men will remaine in their errours, vices, and herefies, eyther for wordly respect or fleshly libertye, as witnesseth lob : (k) These are they that abborre the light , they know not the wayes therof, nor continue in the pathes therof. The 2. marké is, a certayne spirituall deafnes, wherby willingly lykewise some men wil not heare discourses of the seare of

(k) lob.

D. 14.

God, of true religion, of the later day, and things to come: (1) lob. 21. fuch men fay in effect, though not in word, to God, (1) Depart from vs, for we desire not the knowledge of thy wayes. Of (m) 1/4.42 whom the Prophet in the person of God fayth: (m) Who i

blind , but my feruant? and deafe, but be to whome I baue fent my V. 19 .

Messengers? Which place is corrupted by the Ministers.

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And Roman Religion. [Cont. 2. 159

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The third marke is a certayne contempt of God, Godly things, & of Gods fertrains, which is fo manifeltly feene in all the Ministers, who contemne and make no accompt of the holy Doctours, holy Councels, of the perpequall succession and continuance of the true Church, of the providence of God in preferring the Church from errour: yea not of any fo! ide motive, which may induce any wyfe man to imbrace the truth. Such men God threatneth ter- 2. V. 24.25. ribly, faying : (a) Because I have called , and yeerefused, I have so, Stretched out my hand, and none would regard; but ye have despyfed all my counsell, and would none of my correction, I will also laugh at your destruction, and mock when your feare commeth. The fourth marke is the want of any feeling of Gods judgements, of finnes committed against God, year eioveing as it were in finne, iniquity & wickednes, withour any outward thame (o) Tres or inward feeling. You shall fee in this bad disposition many Protestants, (o) Who recoyse in doing enill, and delight in (p) lerom. the frowardnes of the wicked. And the Prophet: (p) Thou hadft a whores forehead, thou wouldest not be ashamed. Do not the very grounds and principles of the Protestant religion bring a man to this miserable estate? The fysth marke is a certayne Stupidity and careleines of those things which appertayne to the lyfe to come, specially a carelesnes in see- (9) Hofee king out the true religion , as witnesseth the Prophet: (q) 4. 1.6. Because thou hast refused knowledge, I will also resuse thee. Of the which careleines and the forefaid bad dispositions & markes, procedeth as it were an impossibility, or rather a great difficulty in fuch persons to find out the true Religion, the (r) lerem. true faith & profession, faith the Prophet: (r) Can the black- 13. D. 23. More change his skin, or the Leopard his spots? then may yee also do good, that are accustomed to do euill. All these former marks are easy to be seen in many Protestantes, and generally in the Ministers, whose sinne is, in that the greater before God, by reason that many of them do know the truth and will neyther imbrace it, nor suffer others to imbrace it. Which detestable fin of theirs, (1) is written with a peu of Iron , & with the poynt of a diamond, and graven vpon the table of their hart, and (1) leren. conscience, which shall accuse and condemne them at the 17. >. 1.

later day.

(t)c. Tim. b. 1. 4.

The fifth place corrupted is that of S. Paul (t) Gol 7. will all men to be faued, and to come to the knowledge of the truth. And confequently he hath created none to be damned and reprobat, as the Ministers did teach before. Who to cofirme that their blasphemous doctrine, do translate obscurly, yet perniciously, the foresaid sentence thus: God will that all men. should be faued, & come to the knowledge of the truth : referring the matter to the future will of God, and not to the present . Beza lykewise vitiously translateth thus : Qui quosuis bomines vuls mairae ar faluari. Taking away the force of the general proposition. e94xx19i In the Greeke, and Syriake decullehun, i. all men . The Anousareso playne, that playner cannot be: the reason of (u)i. Cor. the Catholike verity is euident, for fince (u) Chrift died for (x) 1. John finnes according to the Scriptures, and not for our finnes only , (x) but alfo for the sinnes of the whole world; what profit could it have bene for the reprobate, if God had created them to damnation, if God had not a will to faue them? Truly fince the Ministers have so boldly and effrontedly fallified those so playne words of the Bible, what can be looked for at their hands, when the words be obscure and indifferent? If they in this their Idolatrous translation do abandon all the holy Fathers and writers, what meruaile they think themselves the only wyle & learned? But in effect professing themfelues to be thus wyfe, (v) They become fooles, for they have turned the glory of the incorruptible word of God to their owne imaginations, wherfore also God hath given them up to their bartes lust, puto vucleannes, to defyle their owne bodyes betwene themselues , By

> reason that they turned the word of God into alve . If I would produce all the places of the Bible which the Ministers have falfified, to mainteyne this and other articles of their abhominable Idolatry and superstitious doctrine; whole volumes of Bookes might be framed therof, bigger without comparyson then fix Bibles . But fince my health is greatly weakned, specially fince my last imprisonmet, I cannot performe that which I inteded, to refute the greatest part of the Protestants fallifications: declaring therby confequently that the Scots, or English Bible is no wayes

(y)Roma. P.22.6 24

the word of God.

D. V. D.

The conclusion of this Second Century, or bundreth yeares. Togeather with a Challenge to M. Andrew Rafey Minister of Edenburgh. requiring of him a Catalogue to bemade of the profeffours of his Religion, for these two former Ages, or Centuryes .

T Auing thus fet downe the doctrine & Professours of The Catholike Religion for these two former Ages (as godwilling I am to do in the enfuing Ages) I challenge M. Andrew Ramfey Minister of Edenburgh, to deuise and set down the very wordes and fentences of his professours in euery Age as making for the defence of his heretical! Religion, as I have let downe in the two preceding Ages the names & sentences of the Professours of the Catholike Religion, in defence of the same. Which I know he cannot do. For ifthere had bene any man in any of these former or ensuing Ages, protessing the Protestants or Puritans Religion, affuredly some history-writer had made mention of him by way of prayle or disprayle, since other men and matter of leffe moment, haue bene recorded and noted by history-writers. The reason of this any petition is. Since God hath appoynted Pastours to be alwayes in the true Church & Religion vnto the worlds end, that men should be preserved from wavering in Fayth, and from being carryed about with enery wind of falle doctrine; If the Protestants cannot name me, no not one man of their Religion who was in these two former, or ensuing Ages, vnto the coming of Luther; it followeth of necessity that their Religion is nothing else, but a new invention of Luther & Caluin, and a rapfody or rable of ragged heretikes.,

2. If the Ministers will reply that the Apostles were of their Religio: I answere first, that I have refuted before that foolish saying at legth, & they cannot produce no not one place of all the Apostles writs, wherby in playne termes, expresse wordes and formal text, they shall be able to proue any debatable poynt of their Religion, or improve any debatable poynt of our Catholik Religion. 2. I answer, that

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all the heretikes who be now a dayes differing amongst themselues in effentiall poynts, as Lutheranes, Caluinits, Anabaptifts, Zuynglians, Vbiquitifts, Trinitaryes, & fuch infinite number, they fay all that they are of the Apostles Religion, deceauing therby the simple people, condemning notwithstanding one another of manifest heresie and diabolical Idolatry. 3. I answere that it is in question and debate betwixt vs and the Protestants, whether they be of the Apostles Religion , wherfore ignorantly and beggarly they presuppose which is in question. That which I aske then of M. Ramsey is, that he will name me any wryter of these two former Ages, setting downe his wordes & writings, as I have done, who being after the Apostles immediatly, or mediatly, hath made mention of any debatable poynt of this Religion, as professing the same, and consenting with him in that vnity of Fayth, which is required to true Religion.

16, P. 13.

To the better vnderstanding of the which petition (a) Pincet. of mine it is to be remarked: (a) That the Church of Godis a ca-Lyrin . lib. reful keeper of true Religio, which is comitted to her charge, for she never contra be- changeth or altereth it in any thing : she diminisheth nothing, nothing res. cap 32. she addeth, because God promised that (b) the spirit of truth should (b) lohn. teach all truth vnto the Church. Wherfore fince that all the holy Fathers named in these two former Ages, and to be named. in the enfuing Ages, did constantly believe, that the true Church of God was ever to continue, that she should not erre in matters of Fayth, that all truth in her was to be foud as in a rich Treasure house : They in lyke manner did belieue constatly, fide faltem implicita, whatfoeuerthen & now. the Catholike Church doth teach and professe : they did all (c) Lib. 4. fay with holy Irenaus: (c) We must heare and obey that Church,

sop. 43.

thofe Priests, who hane succession of their Episcopalt function, haue receaued the Charifma of truth. And forafmuch as these former & enfuing holy Pastours were ever ready to submit their particular opinions to the Fayth and Judgement of the holy Church, to imbrace that as a poynt of Fayth which the Church taught and resolved; neither can particular opinion, or errour of some of them hinder their unity in Fayth

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And Roman Ridgion | Cont. 2: 179 with ve, nor yer can we be fayd to believe any thing oneft which they believed not because they ever submitted th inifts, judgement to the judgement of the true Church, which fuch then was visible, & which was ever to continue Contraoffles rywife all hererikes which trath bene and begas they would a hall demneuer fubmit their judgement to any Church, which then e and was, or now is, having alwayes for the laft ground of their and Religion, Their owne particular, and inward fpirit, and perfuafibe of on , as they have not, not ever had any wnity in Faythy ggarfo every one condemneth another of herefy, of errour and aske infidelity. This doctrine with the rest of the holy Fathers er of S. Augustin dath teache : (d) Those (fayth he) who in the (d) Aug. 1. Wri-Church of Christ do hold fome unfound and peruerfeopinions, if beyng do ciniticis ameadmonished to come to wholefome and right beliefe, they refist contutable macionfly, and will not amend, but do perfift to defend their peftilens ofenand deadly doctrines, they are made heretike. The fame fayth Od to rige: (e) That man is tobe accompled an heretike, who profeseth him- (e) In cap. felfe to belieue Christ , and yet belieueth something which is different ; ad Tina. tion from that, which the definition of Ecclefiasticall tradition contegneth, apud Pam ALA-And Beza himselse, though a Puritane: (f) Heisanbertike th. in Aneuer who doth fo go away from whole some doctrine, as condemning God polog.pra thing and the sudgement of the Church, perfetteth in his opinion and violateth fat. Or ig &. bould the concord of the Church. Because pertinacy, which is proper noth super holy to all heretikes confifteth in holding opinions contrary to AH. s. v. med. the knowne opinion of the Church of God. true Finally, as I have fet downe in thefe two former not Ages manifestly the beliefe and Religion of the Catholike oud Roman Church, so the Protestants themselues do auow that the Roman Church the first fix hundreth yeares was (g) Zib. de WOL the only true Church; confirming therby in generall all Antichrie dall which I have ferdown in particular. Thus Whitaker a prim fo come, rcb. Minister: (8) The Roman Church, sayth he, during the first fix Sanderum baus bundreth yeares after Christ, was pure and flourishing, and inviolably Pag. 35. 6 mer taught, and defended the Fayth delivered by the Apostles. Which sequent. heir purity of the Roman Church gaue occasion to Tertullian (b) In his hoto prouoke the Heretikes of his tyme with the succession of of Ruge. the the Bishops of Rome, and the Roman Church: (h) For that, tory page inj-

fayth M. Fulk, the Church of Rome retayned by succession, vntill 174.

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174 .5 .3 (Bib Orome of the Carbolike)

Torallians dayer, that Farth which it did first recease from the A. peftler. The which symble extendeth not only to Irenaus Cyprian, Tertiflian, and Optatus tyme and Age ; but lykewife to S. Hierome, and Augustins Age, faying thus : (i) (i) Ibid. p. That those men specially named the Church of Rome, it was because 37w and in the Church of Rome at that time, as it was founded by the Apostles, so it bis Ketencontinued in the doctrine of the Apostles. And Caluin himfelfe:(1) It was a thing notorious, & without doubt, that after the Apoftles Age. yntill the tyme of thoseholy Fathers (that is , of S. Augustine, S.

tine CC. P42.85. (k) Caluin in bis French In-

AMO 1564.

3. 30

Chryfoltome &c.) who were 440 yeares after Christ, no change was made in doctrine, neyther at Rome, nor at other cittres: which verity fundry other Protestants accordingly do teach. If the the Roman Church, faith and religion was only the true religion the first four hundreth yeares, much more the first two hundreth yeares. Which doctrine of two hundreth or foure hundreth yeares is the felfe same for which we Catholiks are now perfecuted in England Scotland & Irland as is notorious, and which hath continued from the Apoftles to our dayes without any intersuption at all; and for the which our Bleffed Queene Mary, his Highnesse dearest & most holy mother, the last of fourscore Catholike Kings and Queenes of Scotland, suffered martyrdome. Wherfore, deare Countreymen, let vs loue our Lord and God. but let vs loue also this his Church : him as our Father, her as our mother: for he who hath not the Catholike and Roman church for his Mother, affuredly shall never have God of heaven for his Father.

The end of the third Part, or Second Century . in the property of the state of

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By reason that these bookes were printed by men who had no great skil in the Scottish language, sundry small errours have escaped, which the learned and charitable Reader will, I hope, the more easily excuse, and correct.

Errata.

In the first Part, in the Preface to the Reader, read Carpere Evel notis. In the second Part, line 28. read, these. Pag. 22. in the margent, dele these words, See these words in the Bible. Pag. 23. lin. 3. read, which bath by n vsed. Pag. 27. l. 12. dele these words, Quem & citat Beza. Pag. 44. l. 1. read, these. Ibid. in the margent, dele these words, Serm. de Annuntiat. Pag. 45. l. 3. read, Carne sold. Pag. 72. l. 3. read, recludint. Ibid. l. 7. read additm. Pag. 73. l. 3. read Brume. Ibid. l. 34. read solo. Pag. 81. l. 30. read Bibles. Pag. 93. l. 30. read meritorious.

The Errours of the third Part, if any have escaped, the Courteous Reader, I trust, will of himselfe correct.

FINIS.

William Garksonge William Jot of and the same of factor of your of you Inontes (South Charle John Milliam gacker.

from winfz myrk Janguis Fracons mostur Bolzarmomacz non Rofe louns of bosh a it quantity ? altografides must so made mo very fore xon de From he & quantity I moost no Epitor an oune and door of long as you & phalo so it to top rofo from hims to weby took es orten as you pour lo fallon Ladon